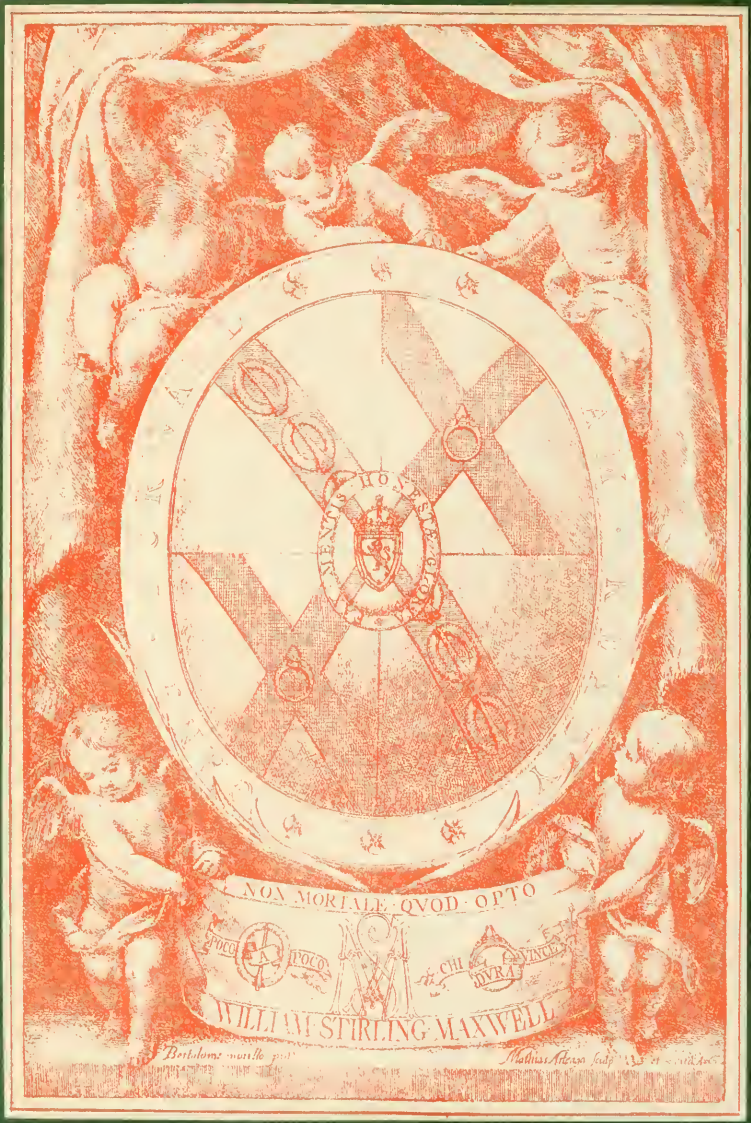

NON MORIALE QVOD OPTO
WILLIAM STIRLING MAXWELL

Workes of Armorie,

deuyded into three bookes,

entituled, the Concordes of Armorie,

the Armorie of Honor, and of Coates

and Creastes, collected and gathe-
red by Iohn Bossewell
Gentleman.

(.·.)

In ædibus Richardi
Totelli.

Anno domini.
1572.

*Cum priuilegio ad imprimen-
dum solum*

To the right honorable and his *singuler good lorde, Sir William Cecil*

Baron of Burghleigh, Knight of the moste *noble order of the Garter, Lorde highe Treasorer of Englande,* master of the courtes of wardes and liueries, Chauncellour of the Vniuersitie of Cambridge, and one of the Queenes Maiesties priuie Counsaile,

John Bossewel wisheth long healthe with encrease of honor.

Right honorable, and my singuler good Lorde, I haue marueled vpon occasion, of late, that amonge the numbers of bookes, in their seueral kyndes, not onely by their auctors diligently deuised, but surely by the printers of these dais, for the most part procured, and to theire exceeding great charges, faythfullye & exactlye published: I finde so fewe, that I coulde almoste haue saide none, to haue written in our natiue tongue, of the science and skill of Armory. Truely in my oppinion, a very frutefull neccessary, and honorable argument, but might I deeme, or were it rashnesse, as Tullye in his Tusculans, in the comparison betweene the Romains & Grecians, which might excede other, or be more auncient in knowledge, sayth of such, as of thē lay neglecte, Honos alit artes omnesq; incendunt' ad studia gloria, *Surely not vnlike, but as in al other things, so in science, what auayleth seruice, where soueraignetie is neglected, what actiuitie where men lie downe to sleepe, with sloth: what loue, what frendship, where no man buildes on fayth or credyt, so takē honor from lawe, rewarde from Phisicke, admiration from Mathematicalls, humilitie and zeale, from heauenly science, and who sets his sonne to schoole for them: no doubt Tully saide ful wisely, keepe backe rewarde, and learning adew. Yet somme there are, that feede not altogether of this humor, and they rake together the fewe sparcles of knowledge hyd, and almoste dead in the ashes of obliuion, and eyther them selfes builde a fyer*

therof, or geeue occaſion to others, ſuch one was of late ſpecially in this kind of Herehaultry, a very fruteful and worthy writer maſter Gerard Leigh, and ſuche do I offer my ſelf at this preſent meaning to adde ſomewhat farther, or geeue occaſion to others, not drawen by hope of reward, which rather would haue kept me back, but honor of the ſcience, loue of my cõtrey, and eſpecially my bounden and duitifull eſtimacion of your honorable fauor: whcrunto as I do with reuerence offer and dedicate thys ſimple thing (ſcarce worthe the reading in reſpect of the handeling, yet for the ſubſtãce, not to be altogether neglected) ſo I moſt humbly beſeech your honor to accept the ſame, and bee Patron thereof: wherby you ſhal not onely ſtaye, and rere vp this declining knowledge, to your great renowme, but bind me for euer, by al maner of duities, and ſpecially to pray for your honorable eſtate, long to continue in fauor with God, credyt with youre ſoueraigne, honour wyth your countrie, fidelitye wyth your Peeres, and loue towardes Armorye.

Cilenus censure of the auc- thor, in his high court of Herehaultry.

A Court ther stãds twixt heauẽ & erth, al gorgeous to beholde
of royal state, in second spheare, a hugie building olde,
Portcolized & bard with bolts, of gold resplendant bright,
of glistering gẽmes, through *Pallas* power, bedazeling eche
ỹ no mã may com in except he haue ỹ perfit sail, (mãs light
of Herehauts art, and climbed hath), *Parnassus* sacred hill.
Within this stately court, like number roomes are founde,
like number flags, like number armes, as realmes vpon ỹ ground.
About ỹ walls moze wõderous wozk, then framd by mozial hãd,
eche Herehauts liuely counterfet, in seemely sozt doth stand.
Within these seuerd romes, through wals, ibuilt of Chrystal cleare
Eche thing that longs to Herehauts art, do.h perfectly appeare.
There leger bookes, of auncient gestes, pwzit by *Pallas* hand,
there campinges, mozninges, musterings, there pedegrees do stand.
There cũbats fierce, there sũmõs bold, there triũphs passing braue
of crowning kings, of dubbing knights, the ozders ther they haue.
Both single coates, and martialed of eche renowmed wight,
with visitacions, which allottes to ech desert his right.
Reuersed coates (not hidden there) bewzay disloyall deedes,
Caparisons ther tired hang, and bardings strong of steedes.
With armozs fully furnished, and gauntlets bnredemd,
suche bncouth sights, eche office holdes, as cannot be estemde.
At vpper ende of al this court, as seuerd from the rest.
with flaunting *Penon* standes a house, as famous as the best.
Where poztraied are ỹ English armes, frõ which depẽdeth braue.
a golden garter in the whiche, a golden *George* they haue.
Unto this place assembled was, eche wight within this hall,
and did admire a golden booke, whiche fell amongst them all.
Blown vp by blast of flying fame, which tooke her tromp in hand,
of burnisht golde, whereto she plyde, her lips as she dyd stand
in *Brutus* realme, whereon when they a litle space had pride,
abashed at the hidden skill, which in that woorke they spide
They stãpt, they starde, they fret, they sunde, & al in one they ioid
vpon the auctho.r to complaine, because he had purloind
Their secresies: when sodainly from highest regall throne
was drawne a trauerse ritche, wherwith they whusked euery one.
Within this, farre moze stately court, are rich acheuemẽts braue
and none but Gods, oz fellow mates to gods as there may haue
there armes: there both *Alcides* spoiles & *Iasons* fleece remaynde,
with *Gorgons* hedd and *Perseus* playse, & whoe so earst had gaynd
A noble name eternizd was, for there did splendant shine
the auncient *Pegasus*, whiche earst *Minerua* dame diuine

To inner *Temples* martyall gaue, to whose redoubted grace,
in honor *Ione*, in prowes *Mars*, in wyt her selfe geues place
No god ne wight, of worthy fame, but hath purtraied there,
the field, the shield, the coat, ỹ creſt, which he of right should beare.
Their shiuered shafts, and broken bow, beres *Ione* subdued in field,
and *Mars* that sind with *Venus* once, his dreadful geuly shield.
hath chargde with furs, a note whereby to knowe a lechers life,
Thiestes there a difference hath, which lay with brothers wife.
Eche vice detected there, by blazons arte, at point deuise,
and all the walles with imagery, were grauen store wise.
The siege of *Thebes*, the fall of *Troy*, in beaten massie golde,
dan *Vulcane* hath set out at large, full geazon to beholde.
Eche thing that hapt vntill this day, did plainly there appeare,
Thenthronizing of *Ione*, and eake *Saturnus* mornful cheare
that was exilde, ỹ how the gods bewailde that dismoale day,
when *Mars* and *Venus* wounded were, by *Diomede* in fraye.
And *Thebus* waylings *Tiestean*, and pomp of triumphs proude,
for daunt of Graunts sterne, which fall of mightie *Ione* had vowde.
All this engrauen was, in precious stones of proudest price,
Ech thing set out in colours due, to thinke a quaint deuice.
In midst whereof, *Cilenus* sits, installde in graueſt sort,
In stately chaire of *Amathist* which vertues power support.
Vicegerent god, in *Pallace* place, which moude with tumult rare,
the cause of sturre in English house bad *Gerard Leygh* declare.
O god (q he) in humblest wise, right now blown vp by *Fame*,
behold a booke which breedes these broiles, per vse I pray ỹ same.
He takes the booke, ỹ as about he cast his glauncing eye.
beholding winged *Pegasus*, by chaunce he doth espie.
A wight in snow white gowne, ỹ crownd wᵗʰ braunch of laurel tree,
that *Allen Sutton* had to name, come *Sutton* come sayth hee
which wert not in thy coūtrey known, as thou deseruedst of late,
whose snowbright skin, by snow procurde: the *Fates* to hast thy fate
yet mauger *Deathe* thou here shalt liue, eternized for aye,
do reade this woorke that seemes so strange, this noueltie display.
And as he reades, they all admire, but moste admireth he,
here *Ferond* sayes, he hittes my grace, loe here he steales from me.
Then *Alciate* lyketh *Bosswels* vayne, but laste he doth deface,
his woorke, for why, loe here sayeth he, he takes from me my grace.
Then *Upton* blames him for the like, then *Plinie* ginns to speake,
and euerie one in fine on him, doth thus his anger wreake.
When *Maiestie* cries whuste: and sad *Cilenus* thus dothe saye,
tush hold your peace, content your selues, if wel the case you way,
iust cause haue you to praise the man, that aydes your art so wel,
in blazon, and in natures skill, who doth so muche excell.
By whom you liue, more cause haue I, and *Pallas* to complayne,
which feare least *Ione*, some other impe, hath fostred in his brayne.

Or

Or that some other *Maia* hath brought forth some other sonne,
Surpassing *Tallas* and my selfe, and then we are vndoone.
Which hath conspirde in spight of vs, and flowring *Greece* to frame,
In *Brytayne* soyle a *Helicon* from whence this *Authour* came.
Which sayde: he flies to skies, hereof to take aduice,
The court brake vp, they claude their eares, & parted with a trice.

¶Nicolas Roscarrocke.

¶The names of the authors aswell Latines as *others, out of the whiche these workes are chiefelye* collected and amplified,

¶Latine authors.

Alciatus Emblem.
Aristoteles de animalibus
Aulus Gellius Noc. Attic.
Bartho. de propri. rerum
Bartholus de insigniis
Boccatius
Carion
Cælius antia. lectionum.
Cicero
Diescorides
Diodorus Siculus.
Erasmus.
Epius de Ro. gestis.
Franciscus Patritius.
Gaguinus super Franc. ges.
Herodot.
Horatius.
Isidorus Etymolog.
Iustinus
Leonicus de varia histor.
Lucan.
Mantuan. Buco.
Nauclerus
Ouidius.
Plinius natural. hist.
Pollidorus Angl. hist.
Plutarch. vitis.
Quintus Curtius.
Rauisius tex. Natu. his.
Sebast. Munsterus.
Theophrastus de plantis.
Vegeseus de re militari.

¶Frenche authors.

Frossard.
Gabriell Simeon
Iehan le Feron.
Paradin.

¶Englishe writers.

G. Chaucer.
Io. Gower.
S. Tho. Eliot.
Io. Lidgate.
D. Wilson
Gerard Leigh.
Rychard Grafton.
Io. Haplet.

And out of diuers other auncient writers, whose names are not certainly knowne.

Facessat Calumnia.

·DEVS·IN·ÆTERNVM·

¶ The Concordes

of Armorie, with the description

of the foure Cardinall vertues, and other preceptes and rules, necessarie to be knowen of all those, which would accõpt them selues to come of gentle blood.

BEfore I will begynne to blaze or describe anye parte of Armes, or the termes therunto appertaynynge, it shalbee showed, what these woordes, *Arma*, or *Insignia* (being latyne woordes) do signify. *Arma*, (as Isidore sayeth) *generaliter omniũ instrumenta sunt.* And *Arma*, be not taken onely for the instrumentes of all maner of craftes, but also for harneys, and weapon, also Standerdes and Banners, some tyme Battles. In all whiche thinges the *Heraultes*, especially before others, haue the secrette intelligence, and vnderstandyng thereof: as also of seuerall languages, moste meete for theire calling, in suche hyghe seruice. *Insignia*, are signes, & tokẽs of honor, which cõmonly of *Heraultes* be called Armes, or Badges of gentlemen. They bee also called *Symbola heroica*. i. signes, prices, or markes appertainyng to nobleneſſe: and whereby euery estate, or man of great authoritie is knowẽ: the noble, from the ignoble, the gentle from the vngentle: and the free man, from the bond. And these Armes or Enſignes (as diuerse authours do affirme) do occupy 9. sundry feldes, of the which 7. of them be termed colours, & two Mettalles, as ensue.

Arma.

Insignia.

Heraulte.

Bage.

Symbola Heroica.

9. sondrie fieldes.

Mettalles. 2. { Golde, & Siluer. } terme them { Or & Argent.

Colours. 7.	Red.	terme	Gules.
	Blue.		Azure.
	Blacke.		Sable.
	Greene.		Vert.
	Violet.		Purpure.
	Orenge Tawney &		Tenne &
	Murrey.		Sanguine.

9 Planettes, and Starres, which are compared or lykened vnto the sayde Metalles and Colours, and are vsed in Blazon.

Planettes.	The Sunne	is compared to	Golde.
	The Moone.		Siluer.
	Mars		Gules.
	Iupiter		Azure.
	Saturne		Sable.
	Venus		Verte.
	Mercurie		Purpure.
Starres.	☊ Dragons head,		Tenne.
	☋ Dragons taile.		Sanguine

Precious stones. 9.

9 Precious stones, of dyuers colours and vertues which the Herehautes do vse in Blazon, for & in the name of the 9. colours in Armes, and are thus likened. *videlicet.*

Precious stones 9.	The Topace.	1	to	Golde. 1.
	The Pearle.	2		Siluer. 2.
	The Rubye.	3		Gules. 3.
	The Saphire.	4		Azure. 4.
	The Diamonde.	5		Sable. 5.
	The Emeraude.	6		Verte. 6.
	The Amatiste.	7		Purpure. 7.
	The Jacinthe.	8		Tenne. 8.
	The Sardonix.	9		Sanguine. 9.

The

THE natures, operations, and vertues of the sayde Planettes, Starres, and precious Stones, may partlye be seen and redd in the booke of late made by Master Gerarde Legh, entituled, *The Accidence of Armorye.* Yet I wishe the reader hereof, diligently to note and vnderstand, what is written of the saide 9. precious Stones, by *Isidore*, in his 16. boke *Ethimologiarum*. Cap. 7. 8. 9. 10. & 13. which I haue drawne out of the same Author, as he writt them in Latine, for that no person which would couet to haue the name of a gentleman, ought to be altogether ignorant in the same tongue. *Isidore.*

De prædictis 9. gemmis.

TOpazion, ex virenti genere est omniq; colore resplendens, inuenta primum in Arabiæ insula, in qua Troglodítæ prædones fame et tempestate fessi, cum herbarum radices effoderent, eruerunt. Quæ insula postea quæsita, nebulis cooperta, tandem a nauigantibus inuenta est. Sed ob hoc locus & gemma nomen ex causa accepit. Nam Topazin Troglodítarum lingua, significationem habet quærendi. Est autem amplissima gemmarum: eadem sola nobiliũ limam sentit. Plinie saieth, that this *Gemme* is of grassie colour, although that in Germanie, it is founde like to Golde: and otherwhere, of that bygnes and quantitie, that *Philadelphus* is saide to haue framed thereof and made an Image in length of foure Cubites. *The Topace.*

MArgarita prima candidarum gemmarum, quam inde Margaritam aiunt vocatam, q̃ in conculis marinis hoc genus lapidum inueniatur. Ineſt enim in carne Cochleæ calculus natus, sicut in carne Ostreæ præciosissima Margarita reperiri dicatur: vel sicut in cerebro piscis lapillus. Gignitur autem de celesti rore, quem certo anni tempore concule hauriunt. Ex quibus Margaritis quædam Vniones vocãtur, aptum nomen habentes, q̃ tantum vnus, nunquam duo vel plures simul reperiantur. Meliores autem candidæ Margaritæ, quàm quæ flaueſcunt. Illas enim aut *The Pearle Vnions.*

iuuentus, aut matutini roris conceptio reddit candidas: has senectus, vel vespertinus aer gignit obscuras. Pearles, were the onely meate, wherewith the Iewes liued long, hauinge nothing els to eate, when the Citie of *Ierusalem* was besieged by *Tytus*, as witnesseth *Iosephus*.

The Carbuncle, or Rubye.

OMnium ardentium gemmarum principatum Carbunculus habet. Carbunculus autem dictus q̄ sit ignitus vt carbo, cuius fulgor nec nocte vincitur. Lucet enim in tenebris adeo vt flammas ad oculos vibret. Genera eius duodecim, sed prestantiores qui videntur fulgere, & velut ignem effundere. Carbunculus autem Grece Anthrax dicitur. The *Carbuncle*, so warreth with the eye sight, that it sheweth manyfolde reflexions. It is founde in *Libia*.

The Saphyre.

THe *Saphire*, is a *Gemme* skye coloured or Blewe, like to the Skye in the most faire wether. Amongest all the kyndes of *Gemmes*, it is one of the noblest and most royall, and therefore mete to be worne onely vpon Kynges and Princes fyngers. Nothing in the worlde doth more recreate or delight the eyes then the *Smaradge*, & *Saphire* doe. It is meruelous effectuous agaynste all venyme. Wherfore, yf thou put a *Spider* into a Bore, it beyng shutt, & vpō the mouth therof thou layest the true *Saphire*, and do kepe the *Spider* within the same but a very short tyme, the *Spider* beyng vanquished and ouercome by the vertue therof, dyeth sodenly. *Isidore* saieth, *q̄ Saphirus cæruleus est cum purpura, habens pulueres aureos sparsos: optimus apud Medos, nusquam tamen perlucidus.* It is also rekned by *Isidore*, to be one of the kyndes of the *Amathistes*. *Albertus Magnus* sayeth, that he proued it twise, that with the onely touchyng of this precious Stone, the partie so diseased, hath bene ridde of the greuous sore the *Carboncle*. The *Saphire* for his soueraignetie, is called of the *Lapidarie*, the *Gemme of Gemmes*. In olde tyme it was consecrated onely to *Apollo*.

Adamus

Adamus Indicus, lapis paruus & indecorus, ferrugineum habens colorem & splendorem Crystalli. Nunquam autem vltra magnitudinem nuclei auellanæ repertus. Hic nulli cedit materiæ: nec ferro quidem nec igni, nec vnquam incalescit: vnde et nomen Græca interpretatione, indomita vis accepit. Sed dum sit inuictus ferri, ignisq; contemptor, Hircino rumpitur sanguine, recenti & calido maceratur, sicq; multis ictibus ferri perfringitur. Cuius fragmentis, sculptores, pro gemmis insigniendis perforandisq; vtuntur. Hic autem dissidet cum Magnete lapide, intantum vt iuxta positus ferrum, non patiatur abstrahi Magneti: aut si admotus Magnes comprehenderit, rapiat atq; auferat: fertur quoq; in Electri similitudine venena deprehendere, metus vanos depellere, maleficis resistere artibus. Diascorides sayth, that it is called the Stone of reconciliacion and loue: for (sayth he) That woman that hath withdrawne her loue from her husbande, by this, is brought to loue him anewe: yea it goeth further: for it is saide to giue proofe, whether she be chaste or no. For if she be say they, she shall whilest she is in sleape embrace her husbande, through the worckyng of this Stone, yf not, she shall flye, and go backe frō him. *Sir Thomas Eliot* in his Dictionarie, saith, that *Adamas* is the Diomonde, and that *Magnes* the lode Stone, that hath vertue to drawe Iron vnto hym, is of some vnproperlye called the *Adamant*. The Diamōd.

Omnium gemmarum virentium Smaragdus principatum habet. Cui veteres tertiam post Margaritas & Vniones tribuerunt dignitatem. Smaragdus a nimia viriditate dicitur. Omne enim satis viride Smaragdum dicitur. Nullis enim gemmis vel herbis maior quàm huic austeritas est. Nam herbas virentes frondesq; exuperat, inficiens circa se viriditate repercussum aerem. Sculpentibus quoq; gemmas nulla gratior oculorum refectio est. Cuius corpus si extentum fuerit sicut speculum, ita imagines reddit. Quippe Nero Cesar gladiatorum pugnas in Smaragdo spectabat. The *Smaradge* passeth both the leafe and bought of anye tree or plante, his colour is so freshe and greene, and in this poynte triumpheth alone, neyther ys The Smaragde, or Emeraude.

the Sunne by his sunne Beames any lett or hynderance to this his shewe. There is no greater refection to the eyes, than the sight of this excellent *Gemme*.

the Amatiſte *INter purpureas gemmas principatum Amathiſtus Indicus tenet. Amathiſtus purpureus eſt: permixto violaceo colore: & quaſi roſæ nitor, & leniter quaſdam flammulas fundens.* The *Amathiſte* his force or vertue auayleth agaynſt dronkennesse, it keepeth a man wakyng, and dryueth awaye ill thoughtes, and sharpeneth the vnderſtanding alſo.

the Iacynthe. *HIacynthus, ex nomuis ſui flore vocatur. Hic in Ethiopia inuenitur: ceruleum colorem habens: optimus qui nec rarus eſt, nec dēſitate obtuſus, ſed ex vtroq; temperamento lucens purpuraq; refulgens: hic autem non vtilat æqualiter, ſed cum facie cæli mutatur. Sereno enim perſpicuus eſt atq; gratus: nubilo coram oculis euaneſcit atq; marceſcit. In os miſſus frigidus eſt: in ſculpturis duriſſimus, nec tamen inuictus. Nam Adamante ſcribitur & ſignatur.* The Iacinth is taken to be medecinable, and to giue *vigor* or ſtrength to the Lyms, to encreaſe the Synewes, and to prouoke quiet & ſound ſleape.

the Sardonix *SArdonix appellata q; habeat in ſe permixtum candorem in ſimilitudinem vnguis humanæ. Græci enim vnguem Onycem dicunt. Hanc India vel Arabia gignit.* The *Sardonix* ſaieth *Iſidore* alſo is three coloured, black about the botom, white in the middeſt, and redd at the toppe. *Hec ſola in ſignando nihil ceræ avellit.* The *Lapidarie* ſayeth, it is bredd & borne of the *Sardye*, which is the father to him, & *Onyx*. *Sardonyx ex duum nominum ſocietate vocata eſt. Eſt enim ex Onycis candore & Sardo.* In working it maketh a man lowlye, & shamefaſte in his doinges.

Of the 9. diuerſe coulours, planettes, and precious ſtones beſore rehearced, which be aſſigned for the fielde of Cote armoure. There be moſte vſually vſed in the blazon of oure Engliſh enſignes, but 6. *videlicet*.

Or, &

Or, and Argent. for mettalles. Gules. Azure. Sable. Verte. for Colours.

Purpure, may bee added to make the 5. coloure, but it is rare in vse with vs. Of the 9. prcious stones aforesaide, these are frequented, and most ennoblith blazon.

The Topaze. Saphire. Pearle. Diamonde. Rubye. Emeraude. vj.

And for Purpure, the *Amatiste* obteineth of stones, his place also to make the seuenth.

These Planettes likewise maye cõpare with the others for theire ryghte, in the ordre of Blazon. *videlicet.*

the Sunne. Saturne. the Moone. Venus. Mars. Mercurie. Jupiter. vij.

¶ *Degrees of Rulers.*

¶ Gentleman. Esquyre. Knyght. Baron. Lorde. Earle. Marques. Duke, and Prynce.

¶ To theise degrees aforesayde, no man can worthely atteine, but by the fower Cardinall vertues, whiche are, *Prudence, Iustice, Fortitude,* and *Temperance.* For the knowledge whereof, and what they bee, lett euery gentleman diligently reade ouer, the three bookes of *Tully* hys offices: and in especially the firste booke, wherein hee moste excellently (as the father of all eloquence) describeth the sayde fower vertues, and the braunches that spryng oute of the same. Notwithstandyng I shal briefely declare the definition and efficacie thereof, as the gentle reader maye partely bee satisfied, at the firste sighte. *Cardinall Vertues.*

Prudence.

The firſte therefore of the ſayde foure vertues called *Prudence*, Tully deſineth to bee, *rerum expetendarum fugiendarumque ſcientia*, that is to ſaye, the knowledge of thynges, whiche ought to bee deſired and folowed: and alſo of them, whiche ought to bee fled from, or eſchewed: and it is called of the Grekes, *Sophia*. Alſo it is named of Ariſtotle, the mother of vertues, of other Philoſophers, it is called the capteine or maſtreſſe of vertues, of ſome the huſwyfe, for ſo muche as by her diligence ſhe doth inueſtigate and prepare places apte and conuenient, where other vertues ſhal execute their powers or offices. Wherfore as Salomon ſayeth, *Sicut in aquis reſplendent vultus proſpicientium, ſic corda hominum manifeſta ſunt prudentibus.* *Prouerb. 27.* Like as in water bee ſhewed the viſages of them that beholde it, ſo vnto men that bee prudent, the ſecretes of mēs hartes be openly diſcouered. Thys vertue then is ſo commodious to man, that it is as it were the porche of the noble palace of mans reaſon, whereby all other vertues ſhall entre, and haue theire beynge. *Prudence* alſo (as ſayth *Byon* the philoſopher) ſo moche excelleth other vertues, as the ſighte excelleth the other ſenſes, for the eyes beare lighte to all the bodye, neyther is there anye vertue without wiſdome. *Apath. Eraſ. li. 7. apo. 23.* *Nam quomodo iuſtus reddet cuiq; ſuum, niſi prudentia commonſtret cui debeatur?* Thus ye may ſee the force of *Prudence, in qua ineſt indagatio atque inuentio veri, ciuſq; virtutis hoc munus eſt proprium. Vt enim quiſque maxime perſpicit*

quid

quid in re quaque veriſsimum ſit, quique & acutiſsimè & celerrimè poteſt videre & explicare rationem, is prudentiſsimus & ſapientiſsimus ritè haberi ſolet. *Prudence*, is a vertue, that is occupied euermore in ſearching oute the truthe. Therefore, (O ye gentlemen) whiche bee deſirous to beare the noble enſignes of youre auncestours, ſtudie with toothe & nayle to bee prudente: and when ye thincke ye haue attayned the ſame, let it bee ioyned with *Iuſtice*, for of them two (as Tully ſayeth, *Iuſtice* is of more power, *ad fidem faciendam.* Becauſe it, without *Prudence*, haith ſufficient auchoritie, *Prudence* without *Iuſtice* is nothinge worthe to get credit. For the ſubtiller, and the craftier a man is, ſo moche the more is he hated, and ſuſpected, whan the opinion of hys honeſtie is pulled away. Wherfore *Iuſtice* ioyned with vnderſtanding, ſhall haue aſmoche power as it liſte, to purchaſe credit: *Iuſtice* withoute *Prudence* ſhalbee of moche power, *Prudence* without *Iuſtice*, ſhalbee nothing worthe.

Cice. Offic. lib. 1.

Offic. lib. 2.

Iuſtice.

Thus it appeareth, that the moſte excellente and incomparable vertue, called *Iuſtice*, is ſo neceſſarye and expedient, for the gouernoure of a publicke weale, that without it, none other vertue maye bee commendable, ne witt or any maner of doctryne profitable. *Tully* ſayeth. At the begynning whan the multitude of people were oppreſſed by thē that abounded in poſſeſſions and ſubſtāce, for refuge they fledd to ſome one, which excelled in vertue and ſtrengthe: who whan hee had defended the poore

men

Offic.lib.2. men from iniurie, by ministring equitie, retayned toge-
From whence the name of a kyng first proceeded. ther, and gouerned the greater persons with the lesse, in an equall and indifferent order of Lawe. Wherefore they called that man a *Kyng*, which is almuche to say as a *Ruler*. And as Aristotle sayeth, *Iustice* is not onelye a portion or spice of vertue, but it is entierly the same vertue. And ther of onely sayeth Tully, *boni viri nominantur*, men bee called
Iustice. good men: as who sayeth, without *Iustice*, all other qualities and vertues, can not make a good man.

Iustice what it is. *Iustice* is a vertue, gathered by lõge space, geuing euery one hys owne, mindyng in all things, the common profite of our *Countrey*, whereunto man is moste bounde, & oweth hys full obedience. The auncient Ciuilians saye, *Iustice* is a will perpetuall and constante, which geeueth to euerye man hys ryghte. In that it is named constante, it importeth Fortitude: In discerning what is right or wronge, Prudence is required. And to proporcion the sentence or iudgement in an equalitie, belongeth to Temperance. All these together conglutinate and effectually executed, ma-
Offic.lib.1. keth a perfecte definition of Iustice. And Tully differethe not moche from the same definition of Iustice, where hee saiethe, it is allwayes occupied, eyther in preseruinge the felowship of men, geeuing vnto euery bodie that which is
The excellency of Iustice. hys owne, or keping a faythfulnes in contractes. He saieth also, that the foundacion of perpetual prayse and renome, is Iustice, without the which nothing may bee commendable: whiche sentence is verefied by daily experience. For be a man neuer so gentle, bountcous, valiante, or liberal, bee hee neuer so wise, familiar, or courtaise, yf hee bee once sene to exercise Iniustice, or to do wrong, it is then well noted, and often remembred: yea, all vertues (where Iustice faileth) lacke theire commendation. I harde of late, as I traueled by the waye, a gentelman praysed for sundry vertues which were in hym, as that he was gentle and meke, pleasaunt and faire in wordes, wise, wel learned, modeste, and sobre: but I harde no remembrance made of hys Iu-

stice,

ſtice. For immediately one preſent in the company repor-
ted hym to be an vſurer, a perſon deceiptfull, couetous, an
oppreſſor of the poore, and no keper of hoſpitalitye, yet ha-
uinge fower or fiue fermes in hys handes and more, ỹ hee
was a decaper of houſes of huſbãderie, a rerer of rẽtes, ꝛ a
cruel taker of fynes. Theſe vices did deface all hys other
vertues: for as Tullye ſaith, it is the parte of *Iuſtice* to offre *Offic.2.*
men no violence, to vſe them ſobrely and ſkilfully with
whom we be conuerſante, not to be tempted with money,
but to ſtudy by all meanes to profite euery man. *Iuſtice* de-
ſpiſeth, and noughte regardeth thoſe thinges, whereunto
moſt men enkendeled with gredynes be haled. It is iuſte *Iuſtitia, eſt*
alſo in euery matter of berganyng, biyng, ſelling, hyring, *iniuſtitiæ pri*
or lettyng: true in euery couenante, bergayne or promiſe, *uatio.*
playne and ſimple in all dealynge: And that ſimplicitye is
properly Juſtice. And where any man of a couetous or ma
licious mynde, will digreſſe purpoſely from that ſimplici-
tie, taking aduantage of a ſentence or worde, which might
bee ambiguous or doubtefull, or in ſome thyng eyther ſu-
perfluous or lackynge in the bergayne or promiſe, where
he certainely knoweth the truth to bee otherwiſe, thys in
my opinion is damnable fraude, beyng as playne againſt
iuſtice, as it were enforced by violence: for Juſtice will
helpe all men, and wittingly offende none. She is of all *Offic.lib.3.*
vertues the Ladie and Queene: keping the ſounde and ex-
preſſe forme of the lawe: hating ꝛ abhorring all ſtealinge,
auoutrie, poyſonyng, falſheade, diſceyt, briberye, gyftes,
rewardes, couetouſnes, falſe witnes, oppreſſion, murder,
extorcion, and periurie. The whiche vices and crymes, by
no meanes maye bee ioyned to the perfecte vertue named
Juſtice, which is the cheefe of all vertues, more wonderful
than the bright ſtarre *Heſperus* ꝛ *Lucifer*. And here at this
tyme I leaue to ſpeke anye more of that moſt Royall and
neceſſarie vertue, called *Iuſtice*.

The

Fortitude.

Offic. 1.

The moſt propre vertue belonging to a man, is *Fortitude*, called *Manlyneſſe*, whiche is well deſined of the Stoikes, wher they ſaye, it is a vertue, *propugnantem pro æquitate*, that fighteth in defence of equitie. Wherefore no man ſayethe *Tully*, that hath obtayned the glorye of Manlynes, euer got prayſe by wylie traines & craftynes, for nothinge maye bee honeſt that is voyde of Juſtice. A valiante man (ſayeth Ariſtotle) ſuſteaneth, & dothe that, whiche belongeth to fortitude, for cauſe of honeſtie. And a little before hee ſayeth: a man that is valiaunte, aſwell ſuffreth, as dothe that, which agreeth with hys worſhip, and as reaſon commaundeth: So no violence or furdie mynde, lackyng reaſon and honeſtie, is anye parte of fortitude. Wherefore hee may bee called a valiaunt man, that doth tollerate or ſuffre that, whiche is needefull, and in ſuch wiſe as is nedeful, and for that which is needeful, and alſo whan it is nedefull. And hee that lacketh anye of thys, maye bee called hardie, but not baliant. It is the propretie of manhode, to fighte for the common ſafetie of hys contrey, and not for hys owne priuate profite. And whoſoeuer is forwarde to put hymſelfe in danger, rather for hys owne gredynes, to optayne ſpoyle, than for the ſafegarde of hys owne perſon, what hee then dothe, maye rather beare the name of lewde and foliſh hardynes, than of Manlynes. For (as *Tully* ſayeth) to entre into battaile, and to fight vnaduiſedly, *immane quiddm & beluarum ſimile eſt*,

Ariſtotle.

Who may be called a valiaunt man.

is

is a thynge wilde, and a maner of beastes: but thou shalt fyghte valiantly, whan tyme requireth and also necessitie. And allway death is to bee preferred before seruitude, or any dishonestie. Wherfore, who wold bee accõpted manly men and stoute harted, those same shulde haue the prayse to bee good and playne men, louers of truth, and nothing at all deceiptefull: for bee a man neuer so myghty, haute, and of vnconquerable corage, yet what hee doth without discrecion or forecaste, defaceth al hys manhode and stoutnes. A manly corage and a greate, contemneth outwarde thinges, desireth nothing but that is honest, and will not vnsemely yelde to none, neyther man, nor affection, nor change of fortune but setteth lighte by those thynges whiche do seme precious and gorgeous to the greater nõbre, and also despiseth the same, with a stedfast and grounded iudgemente. And likewise it is a signe of a myghtye corage, and great stedfastnes, so to beare those thynges, *quæ videntur acerba, quorum multa & varia in hominum vita fortunæque versantur*, as nothing bee swarue from the ordre of nature, nor the worthynes of a wyse man. *Offic.1.*

Finally to bee shorte, that Manlynes is worthie to bee praysed, which worketh by the strength of the mynde, & not of the bodie: and yet not to faynte in corage, but to be constante, not fearing the roughe stormes of any aduersitie, neyther the sharpe bryntes of the warres, or the cruelte of bitter death.

And like as an excellent Phisicion, cureth most dangerous diseases, and deadely woundes: so doth a man that is valiant, aduaunce hymselfe as inuincible, in thinges that do seeme most terrible, not vnaduisedly, and as it were in a beastely rage, but of a gentle courage, and with premeditacion, either by victorie, or by death wynning honor & perpetual memorie, the iuste reward of theire vertue. For as *Curtius* sayeth: *Effugit mortem, quisquis contempserit, timidissimum quenque consequitur.* Whosoeuer contempneth death, escapeth death, and death ouertaketh such, as do flye *Q. Curtius, lib. 4.*

from

Vir. from death. A man is called in Latyne *Vir*, whereof saieth *Tully*, vertue is named. And the most proper vertue belonging to a man, is *Fortitude*, whereof bee twoo excellent properties, that is to saye, the contempte of deathe, and of greefe. Therfore he playnly declareth afterward, that verye fortitude is, little to esteme all humayne thinges, not to regard death, and to thinke all labours and paynes tollerable.

Temperance.

Nowe remayneth to speake of the fourth vertue called *Temperance*, whyche is a firme & moderat gouernance of reson agaynste sensualitie and other vicious affections of the mynde. *Tully* cõmendeth Temperance & sayth that it is *ornatus vitæ*, an ornament of mans lyfe, *omnisquè sedatio perturbationum animi*, and all mittigacion of passions of the mynde. *Aristotle* defineth this vertue, to bee a mediocritie in the pleasures of ỹ bodie, specially in taste and touchyng. Therefore he that is temperate vseth voluptuous pleasures, and with the absence of them is not discontented, and from the presence of them he willingly abstayneth.

Offic.1.

Aris. Ethi.

Plotinus. *Plotinus* the Philosopher sayeth, that the propertie and office of *Temperance*, is to couet nothing, which may be repented, also not to excede the boundes of Mediocritie, and to keepe desire vnder the yoke of reason.

He that practiseth this vertue is called a temperat man, and he that doth the contrary thereto, is named intemperate:

rate: betwene whome and a perſon incontinent, *Ariſtotle* maketh this diuerſitie, that he is intemperate, whiche by hys owne election is ledde, ſuppoſing the pleaſure that ys preſent, ſhoulde alway be followed: But the perſon incontinent ſuppoſeth not ſo, and yet he notwythſtandynge, doth folow it.

The temperate man delyteth in nothynge contrarye to reaſon, and will do nothing for bodely pleaſure, whyche ſhall ſtande agaynſt reaſon. *Temperance*, as a ſadde and diſcrete matrone and reuerent gouernelle, awayteth diligently, that in no wiſe incontinencie or cõcupiſence haue any preheminence in the ſoule of man. Therefore as intemperance (being a vice moſte vnpure, ſtynkynge and filthie) is of all eſtates and degrees, and in all ages, to be eſchued, auoyded, and abhorred: So *Temperance*, at all tymes and in all thynges, is to be followed, embraced, and loued, whych will cauſe vs to do nothyng for bodely pleaſure, that ſhalbe hurtfull or contrary to the health. It will rule all our appetites, and corrupt deſires, cauſinge vs to deſyre the thinges which we ought to deſyre, and as we ought to deſire, and when we ought to deſyre. *Temperance* (as *Patricius* ſayth) helpeth much, and ſo much ſhyneth in all our doynges, *Vt earum rerum moderatrix atq́, auriga eſſe videatur. Hec eſt quæ tam diuturna laude extulit ſententiam illam Solonis, quæ præcipit. Ne quid nimis.* *Patricius. li. 3 de Iuſti. re. pub.*

Thus I haue briefely ſpoken of the ſaide foure Cardinall vertues, *Prudence*, *Iuſtice*, *Fortitude*, and *Temperance*, (which as the ſame *Patricius* affirmeth in his 5 Booke *de Inſtitutione reipub.*) are as foure ſiſters, *Mutuis nexibus colligatæ*. They are neuer ſeperated: One of them without another cannot be perfecte: *ſed manca omnino & inchoata eſſe videtur. Nam Fortitudo ſine Prudentia temeritas eſt. Prudentia ſine Iuſtitia calliditas eſt, & mala quædam malitia. Temperantia ſine Fortitudine ignauia eſt. Iuſtitia autem ſine Temperantia crudelitas eſt. Vnde illud Ennij poetæ, Summum ius ſumma iniuria eſt.* Therefore theſe foure vertues do agree

gree together, as it were in a swete songe, and consonant armonye, and are principally and especially to bee delyted, and inwardely embraced of all noble gentlemen, since that without them, they can not bee worthie to haue the tytle, or name of gētelmen, neither can they worthely beare the ensignes, or armes of theire auncient progenitours, without they specially bee endowed and adorned with these forsayde vertues, called *Cardinales*: whiche are so named, for that they bee cheefe or principall of all other vertues: for out of them as out of a founteine, all other vertues haue theire springing, flowing, & proceding.

¶ *Of Cheualrye, the vertuous preceptes.*

FIrste, gyue due reuerence and seruice vnto almighty god, with all faythfulnes. Haue pitie on the poore. Bee iuste in all thy promises. Bee gracious and fauourable to them whiche are captiue. Kepe clennes of thy bodye and person. Kepe moderate dyete. Bee not slouthfull in the warres, but stronge and valiaunt, with desire to auenge thy princes quarrell, geuing alwayes thankes to god for the victorie. Bee wise in leading the battaile, & prudent in thy fighting. Knowe the order of the fielde, & bee perfecte therein. Studie well also to rule and gouerne the charge committed vnto the. Auoyde not from the fielde, ne do thou anye thyng to shame thy cote armoure. Bolde not of thy manhoode. Bee courteous, lowly, and gentle, and also without rebaudrie in thy language. Haue audacitie, but not excessiuely to do such actes, as are not to bee ieoperded. Dreade infamie and reproche. Bee valiaunte, so shall no terrible aduentures resolue the into waylinges or desperations. Wynne honor by deathe for thy countrey, the iuste rewarde of thy vertue. Vse reason and honestie, and bee not violente or sturdie mynded.

¶ *Preceptes of gentlenes.*

BEe not ouer Lordely in thy countenaunce. Bee treatable in language, wyse in answer geuinge, perfect in gouernance,

gouernance, and also cherefull to performe thy faythe and promise. Feare God, and obey his Lawes. Dreade to offende thy Soueraigne. Use fewe othes in al thy communication. Knowe thine owne byrth, and beare not thy selfe aboue thine estate. Shewe thy countenance gentle, so shalt thou be beloued: for hautie countenance procureth hatred.

¶ *Vices, whiche are repugnant to Generositie, and not to be frequented, and vsed of any, whiche would haue the name of a Gentleman. Videlicet.*

Sluggishnesse, boastinge, cowardnesse, swearinge, lecherie, and dronkennesse. Also to reuoke thine owne challenge. To slea thy prisoner. To flee from thy Soueraignes banner in the fielde, and to tell thy Soueraigne false tales. To be vengeable, and not to be entreated, &c.

¶ *Heauenly Preceptes. Videlicet.*

To doo right. To haue pleasure in louing kindenesse. To be lowly. And to walke with God. *Mich. cap. 6.*

¶ *Preceptes Heroicall.*

Aboue, and before all thinges worshyp God. Honour thy kinge. Obey the lawes. Be mercifull. Desire honour and glorye for vertue. Be not highe minded. Refraine from fowle language. Performe what so euer thou promisest. Ensue the vertues of thy good auncetors *Preceptes.*

¶ *Graces woorthy.*

To be meeke in countenance. To haue manly harte in deedes, and therein longe continuance. Not to weene

owne witte more excellent then others. Not to scorne, or scoffe at others deuises. That worshyp is in mercie, pitie, and humilitie. To be lyons in the fielde, and lambes in chamber. Eagles at assaultes, and maydens in bowre. Foxes in counsaile, and still in their games. To folowe peace, and loue, where is hate.

Poesius.

¶ *Giftes heauenly.*

To knowe thy selfe. To abstaine from couetise. Hauinge no wronge, to care for those that are wronged. To keepe close secrete counsaile. To doo nothinge contrary to the Lawe. To take in good worth, aduersitie after prosperitie. Regarde heauenly thinges, for this our Countrie abideth but a while. Continue in pacience. Doo nothing in anger.

¶ *Preceptes iusticiarie.*

Remember, that God dothe looke alwaie vpon thee. Studie to be learned. Receiue no bribes. Let thy maners agree with thy callinge. Feare to doo euill. Auoide idlenesse. Doo that is iuste. Be no lyer. Myre not thy power with thy will. Be discrete without spotte of vice, constante, and vncorrupte. Be not flattered by any meanes Be not intreated againste the obstinate. Auance the truth throughe the power of Justice.

Aul. Gell. Noc. Atti. lib. 14. cap. 4.

¶ *Reioisings in Armes.*

A Gentleman to be made knighte in the fielde at battaile. For his manhoode to receiue a great rewarde at his Princes handes. To doo valiantly in Chiualrie before his Soueraigne. To be an Embassadour for his wisedome. To shewe prowes, and to doo knightly before Alyantes, in the honour of his Prince. A poore Gentleman to be married

married to one of highe parentage. To haue thankes for good seruices done to his Soueraigne. To keepe his Cote armour vnshamed in triall thereof. To keepe all pointes of knighthoode, as *Gesta Troianorum*, doo declare.

¶ *Lawe of Armes, whereof it is grounded.*

It is to be knowen, that almightie God is the originall authour of honouringe Nobilitie, who, euen in the heauens hathe made a discrepance of his heauenly Spirites, giuinge them seuerall names, as Ensignes of honour. And these heauenly Spirites, when they are sent of God, are called, *Angeli*, Angels: whiche in the Greeke tongue signifieth, sent. *Propterea, quod de cœlis ad annuntiandum hos minibus mittuntur.* And in the Latine tongue, they be interpreted, *Nuntij*, Messengers, *Ab eo quòd Domini voluntatem populis nuntiant. Angelorum autem vocabulum, officij nomen est, non naturæ: semper enim Spiritus sunt: sed cùm mittuntur, vocantur Angeli.* And howe many orders be of them, the holy Scriptures doo witnesse. *Id est, Angeli, Archangeli, Throni, Dominationes, Principatus, Potestates, virtutes, Cherubin, & Seraphin.* And wherefore they be thus called, and distinct, as it were into sundrie orders, and dignities, it maie be fully readde in the seuenth Booke of *Isidore*, which he entituleth, *Ethimologiarum, cap.* 5. whiche for breuitie I omitte here, for that it dothe not appertaine to the matter, whereof in this place I doo entreate. But this is to be noted (as I finde in aunciente writers) that the Lawe of Armes was by the auncient Heraultes grounded vpon these orders of Angelles in heauen, encrowned with the pretious stones, of colours, and vertues diuerse, as in the firste parte of this Booke hathe bene declared, with the colours compared vnto them. For as the Angels, precious stones, colours, and Planettes aforesaide are distincte in dignitie, vertue, power, preheminence, and working: So here in earthe men are also distincte, in degrees, offices,

Angeli. Nuntij. Isidorus.

gouernance, and power, euery one seruing their heade in their vocation, and callinge.

¶ *Sixe sundrie differences in Armes for brethren.*

Differences.

Files with Lambeaures.

A Cressante.

A Mollet of 5. poyntes.

A Martelet.

An Anulet.

A Flowre de Luce.

Note, that if there be any moe then fiue bre thren, the deuise, or assignment of further difference, onely appertaineth to ỹ kings at Armes, especially when they visite their seuerall Prouinces: & not to the father of ỹ children, to giue them what differẽce he list, as some without authoritie doo alledge.

Euery difference oughte to be placed in the moste euidente parte of the Cote armour: *Videlicet*, in that place, where the same maie sooneste be seene, or perceiued.

¶ *Seuen signes, or tokens whiche are figured in Armes round, and are blazed properly with seuerall termes.*

1. Is of golde, and is called a *Beausante*.

2. Is of siluer, and is called a *Plate*.

3. Is of Sable, & is termed a *Pellet*, or an Ogresse.

4. Is of Azure, and is termed an *Hurte*.

5. Is of Gules, and is called a *Torteauxe*.

6. Is of Uerte, and is called a *Pomeis*.

7. Is of Purpre, and is to be termed a *Wounde*.

These

These most vsually are fonnd borne in Cotes Armours.

¶ *Proper termes for diuerse tokens borne in Armes.*

The tokens whiche of many are called *Millers pikes*, some terme them *Shettles*, which is the chiefest instrument of the weauer: And the Frenche Heraultes terme them *fusilles*, *videlicet*, Spindles: for *fusus*, or *fusum*, in Latin is a Spyndle, and so I take them to be termed most properly. *Manche maltale*, is taken in Armes, to be a sleue, vnshaped, and vnlowed. *Pheons*, be commonly called, broade arrowe heades, or darte heades. *Fusilles.* *Manche.* *Pheons.*

When the heade of any beaste, or byrde, is, as it were borne of, terme the same to be *rassed*, or *erased*: and if it be, as it were, cut of plaine, call it then, *Coped*.

Dimie, is but when halfe of any beaste is seene in the fielde.

A *Cressante* in armes, is commōly called the halfe moone. But it is the moone in her pryme, or els as wee call it the newe moone. *Cressante.*

An *Incressante*, is the moone from the pryme, till after the firste quarter, and yet lacketh of the full. *Incressante.*

A *Decressante*, is the moone from the last quarter. *Decressante.*

A *Pile* in armes, is a thyng that maketh all foundacions vpon vnsure grounde, to bee very firme and sure. *Leighe.* *Pile.*

And here lerne a Rule. There are fower woordes, whereof you maye not name any of them twise in the blazon of one cote armoure, and these bee they. *Woordes in Blazon to be noted.*

Nota { of, on, and, with } These may not be reherced moze then once, in descriuing of anye one cote armoure. Yf they bee, it is of the Heraultes accōpted a great faute. And yf one might forbeare, to name none of them it were better, as I haue rede in dyuerse Authours.

Descriue, Armes,
Displaye, Enſignes, of honor, worship, & gētree.
Or blaze, and Tokens, *Termes of Blazon.*

¶ *Sundrie wayes to blaze Armes.*

By mettall and coloures,
By planettes, and ſterres,
By precious ſtones.

} The vſe of theſe three in blazon of armes, are as auncient as from the firſte beginning of armes bearing.

¶ *Three ſuperlatiues, or degrees in Armes.*

Moſte ryche, is whan the felde is *Or*, and the thing that occupieth the fielde, *Sable*.

Moſte faire, is whan the fielde is *Argent*, and that whiche occupieth the fielde is *Sable*.

Moſte glitteringe, is whan the fielde is *Or*, & that whiche is conteyned in the ſame, is *Verte*.

¶ *Poyncles in eſcocheons.*

¶ Dextre poynct, Siniſtre poynct, Baſe poyncte, Chiefe poynct, Dextre baſe poyncte, Siniſtre baſe poynct, The honour poynct, Feſſe poynct, and the nombzill.

Theſe poynctes may bee learned by experience, yf ye diligently note the ſondzie particions vſed in eſcocheons.

¶ *Particions in Eſcotheons.*

¶ Partie per pale, Partie quarterly, Partie per feſſe, Partie per bende dextre, Partie per bende ſiniſtre, Partie per Cheuron, Partye per Saltier, Partie per Pyle in poynct, and partie per Gyzon.

Experience ſhall teache you theſe particions, takynge hede to the examples thereof, ſett forth in the ſeconde boke of Armozye next folowing.

¶ *Honorable Ordinaries*

Croſſe. The firſte, eſpecially is the *Croſſe*. The contente thereof is the fifte parte of the fielde, excepte it bee charged, then it muſt conteyne the thirde parte.

Cheiſe. The ſeconde, is a *Cheiſe*, and conteyneth the third parte of the fielde. The *Cheiſe* maye bee diminyſhed, and then it muſt bee termed otherwiſe, as a *Fillet*, the whiche conteyneth the lower parte of the cheeſe, and ſtandeth no where, but onely vpon the Cheiſe poyncte. The cheiſe afozeſayde maye not bee eneaded oz halfed.

Fillet.

Pale. The thirde honozable Dzdinarie, is a *Pale*, and conteyneth

neth the third parte of the fielde, and maye not bee enlarged, though it bee charged. But it maye be diminished, as frō a Paile, to a *Pallet*, which is ỹ halfe of the Paile, & may not be charged with any thing quick or dead, neyther may it bee parted, but it may be diminished, & thē it is called an *Endorce*, which is the fourth parte of the Pallet, and is not vsed but when a Pale is betwene twoo of them. *Pallet.* *An Endorce.*

The fowerth of the nyne honorable Ordinaries aforesaid, is a *Bende*, which conteineth in bredthe the fifthe parte of the fielde, and when it is deuided, it is called in sondrie wise, as a *Bendelet*, whiche at the most conteyneth but the sixt parte of the field. A *Gartiere*, conteyneth halfe the bende aforesayde, and maye not bee charged, but with flowres or leaues. A *Cosse*, is the fourth parte of the bende, & halfe of the Gartier, and is called at somtime a *Cotys*, somtyme a *Batune*, as by practise may rather be learned, when it is to bee called the one, and when the other. A *Ribande*, conteyneth in bredth the eighte parte of the bende, and is also called a *Fissure*, and then it parteth the fielde into twoo colours, & is of it selfe mettall, & so beyng it is a secret. *Bende.* *Bendelet.* *Gartier.* *Cosse.* *Cotise.* *Batune.* *Rybande.* *Fissure.*

The fifth honorable Ordinarie, is a *Fesse*, conteyning in bredth the thirde parte of the fielde, and may not be diminished. The *Fesse* hath ben taken of olde, for a girdle of honor, whiche standeth with good reason. For in the cote armoure, it is in the myddest betwene twoo equall partes. *Fesse.*

The sixt, is whē in ỹ field is an *Escocheon*. The same must cōteyne ỹ fifth part of the fielde, & may not be diminished. *Escocheon.*

The seuenth is a *Cheuron*, whiche muste containe the firste parte of the fielde. A *Cheuernel* containeth halfe the *Cheuron*, and there male be no moe, but three in one fielde, except partition. A *Coplecloſe* muste containe the fourth part of the *Cheuron*, and is not borne but by payres, except there be a *Cheuron* betwene twoo of them. *Cheuron.* *Cheuernell.* *Coplecloſe.*

The. 8. honorable ordinarie, is a *Salterye*, which muste cōtaine ỹ firste parte of the fielde, excepte it be charged wᵗ any thing, thē it shal cōtaine ỹ third parte of the *Escocheon*. *Salterye.*

Barre. *Closset.* *Barrulet.* *Barres Gemewes.*

The ninth honorable ordinarie, is a *Barre*, and containeth the firste parte of the fielde. A *Closset* is the halfe of the Barre, and tenne of them maie be borne in one fielde, and are very good Armorie. A *Barrulet* is the fourth part of the Barre aforesaide. And *Barrulettes* (excepte they be parted with a Barre, or Fesse) muste stande alwaies by couples, and then they must be called Barres gemewes.

Touchinge the honorable ordinaries generall, the rebatinge of Armes for diuerse vngentle deedes vngentlemanly donne, the sundrie furres and doublinges, the diuerse melles, and other worthy partitions vsed in Armes, &c. ye shall haue examples sufficiente in *M. G. Leighe* his Booke, entituled, *The Accidence of Armore.*

¶ *Of the fiue Greeke letters Mysticall.*

Isidorus. li. 1. cap. 3.

The firste of the saide Greeke letters is Y. *Ypsilon*, which betokeneth mannes life, and is called *Pythagoras Sameus* letter. For he firste fourmed the same, *Ad exemplum vitæ humanæ.* And the saide letter hathe three pointes, twoo aboue, and one beneath, signifyinge sundrie ages. That whiche is vnder, sheweth the firste age, whiche age is vncertaine, whether it will giue and apply it selfe to vertue, or vice. And the two aboue, beginne from the youth: the righte parte whereof is harde, but yet tending to a blessed life. And the lifte more easie, but leadinge to destruction.

Pithagoras Sameus letter

Of the whiche letter *Persius* thus saithe:

Et tibi quæ Sameos deduxit litera ramos:
Surgentem dextro monstrauit limite callem.

The whiche verses I haue thus metrized in Englishe.

The branches of the letter firste in *Samea* founde,
of mans life doth showe the high way & ground.

Theta.

The second letter is called *Theta*, Θ. whiche signifieth deathe. For Judges in olde time did note, or set the same letter on their names, or, as we nowe call it, heades, who

Capitaines.

were condemned to die. Likewise did Capitaines in their

Briefes,

Briefes, wherein were contayned the names of theire Souldiers. By whiche note or marke, they, and the Heraultes, when they did looke on their said Briefes, could certainely knowe, and make true reporte vnto their Soueraigne, howe many were slaine in the battaile. And therefore it is called *Theta, à morte*: that is to saie, of death. For it hathe in the middest thereof a darte (as is before figured) in token of deathe. And it is thus written of the same letter: *Heraultes.*

O multum ante alias infœlix litera Theta. i.
O muche before others, I saie,
Thou vnhappy letter, *Theta.*

Perseus of the same thus saithe:

Et potis est nigrum vitio præfigere Theta. i.
To write eftsoones power did not lacke,
For his offence, *Theta*, all in blacke.

The third letter is *Tau*, a figure of the Crosse of Christ, and in Hebrewe it is interpreted, a signe, or marke. Of the whiche it was spoken to the Angell whiche *Ezechiel* sawe in spirite. Goe thy waie through the Citie of Ierusalem, and set a marke vpon the foreheades of them that mourne, & are sorie for al the abhominations that be done therein. By which marke, or token, they were preserued, and not touched in the middest of them which were slaine and destroyed for their Idolatre, in the wratheful displeasure of the Lorde. And this letter also, *Apud veteres*, was vsed of the Heraultes & Capitaines, and signed on their names, who remained aliue after the battaile. So that the letter ⊖, was vsed as the marke of deathe, or of them that were iudged to die, and T, of life, or of them that were by the Iudges quitte from deathe. This letter T, as well the Greekes, as the Latines, vnto our time, haue pictured, and set forthe, as the true marke, or signe of the Crosse of Christe. *Hoc igitur verum, ac proprium sub Christi ecclesia conscriptorum, ac militantium, Symbolum, signumue est.* *Tau.* *Ezech. 9.* *C. Paradinus Symbolis heroicis.*

The other twoo of the Mystical letters, beinge the first

and

and laste of the Greek Alphabet, onely Christe dothe challenge to him selfe: for he is the beginninge, and the endinge, where he saithe, *Ego sum Alpha, & Ω. Principium, & finis, qui est, & qui erat, & qui venturus est omnipotens.* No letter goeth before *Alpha*, for it is the firste of all letters. And so is the sonne of God: *Ipse enim se principium Iudæis interrogantibus esse respondet.* And therefore *S. Iohn* in his *Apocalyps* moste properly putteth the same letters, the Sonne of God to be *Alpha*, and *Omega*, the firste, and the laste. *Primus, quia ante eum nihil est. Nouissimus, quia nouissimum iudicium ipse suscipiet.*

Alpha. *Omega.* *Apoc.1.cap.* *Iohn.22.cap.* *Hide.li.7.ca.2*

¶ *Sentences concerning generositie, collected out of sundrye Auctors, and firste certayne verses, made by .G. Chaucer, teaching what is gentlenes, or who is worthy to bee called gentle.*

¶ The firste stocke father of gentlenes,
What man desireth gentle for to bee
Must folowe hys trace, and all hys wittes dres
Vertue to loue, and vices for to flee:
For vnto vertue belongeth dignitie,
And not the reuers safely daire I deme,
All weare he mytre, crowne, or diademe.

Thys firste stocke was ful of righteousnes,
True of his worde, sobre, piteous, and free,
Cleane of his ghoste, and loued busines
Againste the vice of slouthe in honestie:
And but his heire loue vertue as did he,
He is not gentle though he riche seme,
All weare he mytre, crowne, or diademe.

Vices maye well bee heyre to olde ryches,
But there may no man, as men maye well see
Bequethe his heire his vertues nobles
That is appropried vnto no degree
But to the firste father in maiestie
That maketh his heires them that is Queme
All weare he mitre, crowne, or diademe,

Non census, nec clarum nomen auorum,
Sed probitas magnos, ingeniumq; facit. *Ouid. 1. de Ponte.*

¶ Scogan in his worke which hee writte vnto the Lordes and gentelmen of the kynges house.

Take hede (he saieth) how men of poore degree
Through vertue haue bene sett in great honor,
And euer haue lyued in great prosperitie
Through cherishing of vertuous labor.
Thyncketh also, how many a gouernoure
Called to estate hath be sett full lowe,
Through misusing of righte and of errour
And therfore I counsaile you vertue to knowe,

Virtus omnia in se habet, omnia adsunt bona, *Plaut. in. 7. Amphi.*
Quem panes est virtus.

¶ Nobilitie is from God.

Omne hominum genus in terris *Ille homines etiam terris* *Boetius lib. 3. de cõso. philo.*
Simile surgit ab ortu: *Dedit & Sidera cælo.*
Vnus enim rerum pater est *Hic clausit membris animos*
Vnus cuncta ministrat. *Celsa sede petitos.*
Ille dedit Phœbo radios *Mortales igitur cunctos*
Dedit & cornua Lunæ. *Edit nobile germen.*

Quid

Quid gen⁹ & proauos strepitis, Nullus degener extat
Si primordia vestra Ni vitijs peiora fouens,
Auctorem q; deum spectes Proprium deserat ortum.

Birthe of all men, one.

ALl the lynage of men that bene in earthe bene semblable of byrthe: for certes one aloue is the father of thinges: and there is one alone that ministreth all thynges: he gaue to the *Sunne* his beames, he gaue to the *Moone* her hornes, he gaue to men the earth, and the sterres vnto the firmament, he inclosed the soule of man with membres of the bodye, whiche soule came from the hyghe seate of heauen, Than yssue all mortal men of noble seede or beginnyng. i. from God. Why bable ye then, or bosse your selfe of your elders birth: For, yf ye beholde God, your begynnynge & maker, than is there no liuyng creature of mankynde vngentle, but yf he norysshe his corage or senses vnto vices, and so declyne from hys proper birth. These doe *Boetius* write, and much more touchyng the name of gentlenes, and what it is, to whome the renowne and clerenes thereof is to be referred, and what prayssing come to gentlemen by the desertes of their auncestors &c: Whiche I woulde wisshe all gentlemen to reade, as they are written in his third boke, *De consolatione philosophiæ*. But nowe yet heare what M. G. Chaucer, oure noble poete of thys Realme doth write touching gentlenes of birthe, in hys taile of the wife of Bathe. These are hys woordes.

Chaucer.

But for ye speake of suche gentlenesse
As is descended out of olde richesse
That therefore shullen ye be gentlemen,
Suche arrogance is not worthe an hen.
Lo, who that is moste vertuous alwaye
Preuie and aperte, and moste entendeth aye
To do the gentle dedes, that hee can.

Greatest gentleman, who.

Take

Take hym for the greateſt gentelman,
(tleneſſe)
Chriſte wolde we claymed of hym oure gen-
Not of our elders, for theire great richeſſes
For though they giue vs all theire heritage *Heritage.*
For which we claymen to be of hye parage,
Yet may they not bequeth, for nothing *Vertuous ly uing may not be bequethed.*
To none of vs, theire vertuous liuyng,
That made them gentlemen I called bee
And badde vs folowe them in ſuch degree. *Daunte the Poete.*
Well can the wiſe Poete of Florence
That hyghte Daunte, ſpeke in thys ſentence
Lo, in ſuche maner Ryme, is Dauntes tale,
Full ſele vpriſeth by hys braunches ſmale *Prowes.*
Proueſſe of man, for God of hys goodnes
Will that wee claime of hym our gentelnes:
For of our elders may we nothing claime
But tẽporal things, that men may hurt & maime.
Eke euery wighte wote thys aſwell as I.
Yf gentlenes were planted naturally,
Vnto a certayne linage downe the lyne
Preuie & aperte, than woulde they neuer fine
To donne of gentlenes the faire office,
They might donne no vilanye ne vice.
Take fier & beare it into the darkeſt houſe, *Fire.*
Betwixt thys & the Mounte Caucaſus
And let men ſhutte the dores, & go then
Yet will the fire as fayre lye & brenne
As twenty thouſand men myght it beholde
His office naturall aye will it holde
Vpon perill of my lyfe, till that it dye,

Here

Gentrie not annexed to possession.

Here maye ye see well how that gentree
Is not annexed to possession
Sithen folke doe not their operacion
Alwayes as doth the fyre, lo in his kynde
For God it wote, men may full often fynde
A Lordes sonne donne shame and vilanye.

Elders noble.

And he that will haue prayse of hys gentree
For that hee was borne of a gentle house,
And had his elders noble and vertuous,
And will hymselfe donne no gentell dedes
Ne folowe hys gentell auncetrie that deade is,
He is not gentle be he Duke or Erle
Fye villanes, synfull dedes maketh a cherle:

Gentlenes.

For gentlenes is but the renomye
Of thyne aunceters, for theire hyghe bountie
Which is a strong thing to thy person
Thy gentlenes cometh from God alone
Than commeth our verie gentlenes of grace
It was nothing bequeth vs with our place.

M. G. Chaucer, lamenteth in hys second Booke (which hee entituleth the testament of loue) that *Iaphetes* children for pouertie in no lynage bee reckened, and *Caines* childrē for richesse bee maked *Iaphetes* heires. Alas (sayeth he) thys is a wonderfull change betwene these two *Noes* children, sithen that of *Iaphetes* offspryng comen knyghtes, and of *Cayne* descended the lyne of seruage to hys brothers children. Lo howe gentlenes, and seruage as Cousens, both descended out of two brethern of one bodie. Wherefore I saye soothenes, that gentlenes in kynred maken not gētle lynage in succession, without deserte of a mans own selfe. Of what kinred bene the gentles in oure dayes, I trowe therefore yf anye good bee in gentlenes, it is onelye that

Cayn. Iaphet. Noes childrē. Seruage. Kynrede.

it

it seemeth a maner of necessitie to be put into Gentlemen, that they shoulde not varye from the vertue of their Auncetours. And therfore that he will be accompted gentle, he must dawneten his flesshe from vices that cause vngentlenesse, and leaue also reignes of wicked lustes, and drawe to him vertue, that in al places gentlenesse Gentlemen maketh. Then gentlenes of thine Auncetours, that forayne is to thee, maketh thee not gentle, but vngentle, & reproued, if thou continuest not theire gentlenesse. And therfore a wise man once saide: Better it is, thy kinred to be by thee genteled, then thou to glory of thy kinnes gentlenesse, and haste no desert thereof thy selfe. *Hæc Chaucerus.* *Gentle.* *Vertue.* *Auncetours.* *Gentlenes.* *Kynnes gentlenes.*

A Prince that couetethe perpetuall memorie, must note fiue thinges, which he must haue in his life: that is to saie, to be pure in his conuersation, vpright in iustice, aduenterous in feates of Armes, excellente in knowledge, and welbeloued in his Prouinces. *De principe.*

¶ *Of fiue kindes of Nobilitie, whereof the laste was added by Aristotle.*

The moste noble and wise Philosopher *Plato*, and they that folowed him, (of whom *Aristotle* seemeth not to be the least) did set forthe vnto vs, foure kindes of Nobilitie. *Kyndes of nobilitie.*

The firste is of them, whiche of longe continuance are spronge, and borne of Noble, and righteous Auncetours.

The second is of them, whose Parentes were Princes, or men of greate power, and authoritie.

The thirde is of them, whose Progenitours did florish, and excell in Chiualrie, and prowesse, prowesse consisting of valiante courage, and Martiall policie, worthy of glorye and praise, either in theire owne countrye, or abroade.

The fourthe kynde of Nobilitie, is saide to be that, whiche of all others is moste excellente: as when anye man

man dothe exceede, or farre paſſe others in honeſtie, gentleneſſe, or nobleneſſe of harte: and dothe trauaile by the puiſſance of his owne renoume. And he truely is to be called Noble, whom, not other mennes, but his owne vertue hathe aduanced vnto glorie.

Noble who

To theſe foure kindes, *Ariſtotle* addeth the fifth, that is to ſaie, of them which did floriſhe in highe learninge, and knowledge of thinges wonderfull: and ſuche by righte ought to be called Noble men, becauſe they doo not only ennobliſh their owne Houſes, whereof they deſcended, but alſo make honorable the Cities, and Coūtries wherein they were borne, as for example. *Iuba* the ſonne of *Iube* kinge of *Numidia*, beinge a childe, and alſo a captiue, *Iulij Cæſaris triumphum Africanum ſecutus eſt*. And although he thus had loſte his kingedome, and libertie, and was ſpoyled of all his honour, and glorie, yet he thought not vtterly to loſe all his eſtimation. Wherefore he earneſtly applied him ſelfe to the ſtudie of good learnynge, wherein he ſo muche profited, that in fewe yeares he attained to ſuch knowledge, as thereby he was accoumpted amongeſt the moſte learned Writers of all Greece. So that what ſo euer fortune had abated of his Nobilitie, the ſame did the learning of good artes more abundantly reſtore, to the greate augmentation of his honour. Semblably, *Hannibal* of *Carthage*, in his greate miſerie, aduerſitie, and olde age, learned the Greeke tongue, and became ſo eloquent, that he moſte wiſely did bothe write the actes, and deedes of certaine Emperours, and alſo noble Bookes of Martiall policie: whereby he deſerued righte highe commendation, and aduancemente to his former Nobilitie, whiche conſiſted not in the ancient Linage, or dignitie of his Auncetours, but in the greate learninge, wiſedome, and vertue, which in him was very Nobilitie: and that Nobilitie brought him to dignitie. *Virtute decet, non ſanguine niti.*

Learning. Noble men.

Iuba.

Study of good learning.

Hannibal.

Nam

Nam genus, & proauos, & quæ non fecimus ipsi,
Vix ea nostra voco.

The woordes of that prince of Oratours, *Cicero*, in his second Booke of Offices, which he writte vnto his sonne *Cicero*, doth admonish vs, not onely to consider the name, or fame of our parentes, or Auncetours, but that we muste diligently take heede, that we commit nothinge, whereby we maie be thought vnwoorthy to beare the Enlignes of our Progenitours. These are his woordes vnto his sonne. If any from the beginninge of his youthe, hathe the title of honorable name, either receiued of his Father (which to thee my *Cicero* I thinke to haue happened) or by any chaunce, or fortune, on him all men caste their eyes: and of him there is seachinge what he doothe, and howe he liueth. And so, as thoughe he shoulde leade his life in moste open lighte, neither woorde nor deed of his can be vnknowne. Thus it is proued, that Noble men muste haue especial regarde, that they maie be thought woorthy to beare that, whiche they receiued of theire Grandsiers. For their faultes, or vices, are of all men, euen of the baseste sorte, bothe noted, and reported: and for theire honorable doinges and deseruinges, are likewise of them commended & praised. Wherefore it is expediente for all those of the Nobilitie, and suche as desire to beare the names of Gentlemen, especially aboue all others, to be circumspecte in their liuinge and manners, and to walke as in the day lighte.

Nobilitas sola est, atque vnica virtus.

Finis Libri primi.

NVMER. 2.

Euerie man of the children of Iſraell ſhall pitche vnder his owne Standerde, and vnder the Armes of their Fathers Houſes.

¶ The seconde boke entituled, The Armorie of Honour.

What they were, who in olde time did beare tokens, or signes of Armes.

NObilitie, as Boetius in his thirde Booke *De Consolatione Philosophiæ*, defineth it, *Est laus quædam, proueniens ex meritis Parentum.* It is also a dignitie of Byrthe and Linage. *Aristotle* saithe in his fourth Booke *Politicorum*, that is, *Virtus, & diuitæ antiquæ.* The whiche definitions teach vnto vs the true knowledg of very Nobilitie, which diuerse & sundrie persons haue, and doo yet attaine vnto by the name and good fame of their parentes, other by chaunce or fortune, some for theire studies, some by feates of armes, some for their great possessiõs, or long continuance of theire bloude, and auncient house in one name and lynage, and also many for their vertues onely, which aboue al other ought euer to haue preheminence in praise & commendation. And therfore to ỹ kind or lynage of those men, were armes first giuẽ, as to them which excelled al others in vertue, prowes, & goodnes of kind: and such were called noble persons or gentle: & they did beare in their shields, & on their helmets, or other armor, certain signes or tokens to be knowne by, *Vt passim videre licet apud Poetas.*

Definitions of Nobilitie.

Nobilitie for Vertue.

Noble persons.

Pallas, that mightie Goddesse of Battaile & wisedome, for because shee woulde seeme more terrible in battaile, did beare for her Ensigne, the monstrous, and Serpen-

Nobilium insignia.

times heade of *Gorgon*.

Bacchus, the sonne of *Iupiter*, by *Semeles* daughter of *Cadmus*, (who wente a greate parte of the worlde, destroyinge Tyrantes, and Monsters, and conquered the Countrie of India) did beare vpon his Helmet, the hornes of an Oxe, whiche was his Creaste, as it is nowe termed of the Heraultes.

Creaste.

Lyons skins.

Mars & *Hercules*, for that theire strengthe, power, & force shoulde be well knowne, did beare on theire Armour the skinnes of Lyons, in Latin called, *Leonum exuuiæ*.

Iupiter also, the sonne of *Saturnus*, who for his prowes, & wisedome, after his death, was of all the Greekes honoured as a God, & called Father, & kinge of Gods, did beare for his Ensigne a Swanne his heade with the necke. All whiche Ensignes, and tokens by them deliuered to theire successours, *Nobilitatis, & quòd ab heroibus nati essent, specimen dabant.*

Swanne his heade.

Porus, the king of the Indians, when he ordered his battaile against ỳ greate *Alexander*, did beare in his standerd the Image of *Hercules*, for an encouragement of his souldiers to fight well, & for a note of reproufe, and infamie to them that shoulde flye from the same: and losse of life to them, that left it in the fielde. Suche veneration, and Religion the Indians conceiued of *Hercules*, that sommetime had bene their enimie. Thus by whom tokens of Armes in old time were borne, may partly be perceiued. But yet the goodly order, & trade in bearing, & ordering of them, was not then suche, as it is nowe. For of these before recited, I finde no mention made of mettall, colour, terme, or any other rule, in what fourme they did beare them.

Hercules his Image.

Q. Curt. li. 8

¶ *Of the fourme of Scutcheons.*

To sette foorthe here the fourme of Scutcheons it needeth not. For of sundrie fashions thereof, & in especially niene, may plainely be seene in the booke entituled, The Accidence

Accidence of Armorie. And therefore firſte I will declare in howe ſundrie wiſe Eſcocheon, Shieldes, &c. are termed in the Latine tongue, they be ſo neceſſarie to bee knowne of all Gentlemen.

Albʃia, Shieldes, or Targates.

Clypeus, a ſhield, Targate, or buckler for a footman. *Et dictus eſt clypeus, ab eo quod clepet .i. celet corpus, periculiſque ſubducat.*

Scutum is alſo a Targate, or ſhield, in eſpecially for an horſeman. *Iſidore* ſaithe, that it is called *Scutum, Eò quòd à ſe excutiat telorum ictum. Scutum autem equitum eſt: Clypeus peditum.* *Iſidor. Lib. 18 Ethimo.*

Ancile, a Shielde without corners, ſuche an one in the time of *Numa*, ſeconde kinge of Rome, was ſeene fall out of the ſkie: and was kepte by the Prieſtes of *Mars*, called *Salij. Vide Vitas Plutarchi.*

Pelta, is a Targate, or Buckler like an halfe Moone, of the whiche, the booke of the kinges maketh mention, that Salomon cauſed to be made, *Ducenta Scuta de auro puro: & trecentas Peltas ex auro probato.*

Cetra, is a light Targate, whereof the Poete makethe mention: *Leuam Cetra tegit.*

Parma, is alſo a Targate whiche footemen did vſe.

Next vnto this, it is expedient for gentlemen to knowe the Latin for Standerdes, Banners, Auncientes, &c.

Signifer, is he that beareth ſtanderd, or Banner in ỹ field.

Signa infeſta, Standerdes, or Banners aduaunced in battaile, in marchinge againſte enimies.

Signa, be alſo Standerdes in warre, or Auncientes.

Vexillum, is likewiſe a Banner.

I reade, that *Romulus*, firſte kinge of the Romaines, vſed *Faſciculos feni*, that is to ſaie, a grippe, or knitche of hay bounde together at the ende of a longe ſtaffe, and ſo the ſame was borne in the fielde, in the ſteade of a Standerd. *Romulus his Standerde.*

The principall tokens, or ſignes whiche were vſed of old time in the Standerdes, or Auncientes of Emperours, and Kinges, were three.

Eagle. The firſte, and chiefe was the Eagle, whiche hath to diuers Emperours appeared, as a ſigne or token of victorie, that ſhoulde fortune to them in theire warres. The which the Emperours of Rome doo yet aduaunce in their Standerdes. And who ſo euer beareth the ſame, is called *Aquilefer, id eſt*, the Standerd bearer of the Romaines.

Dragon. The ſeconde principal token, which both the Grecians, and Romaines vſed in their Standers, was the Dragon.

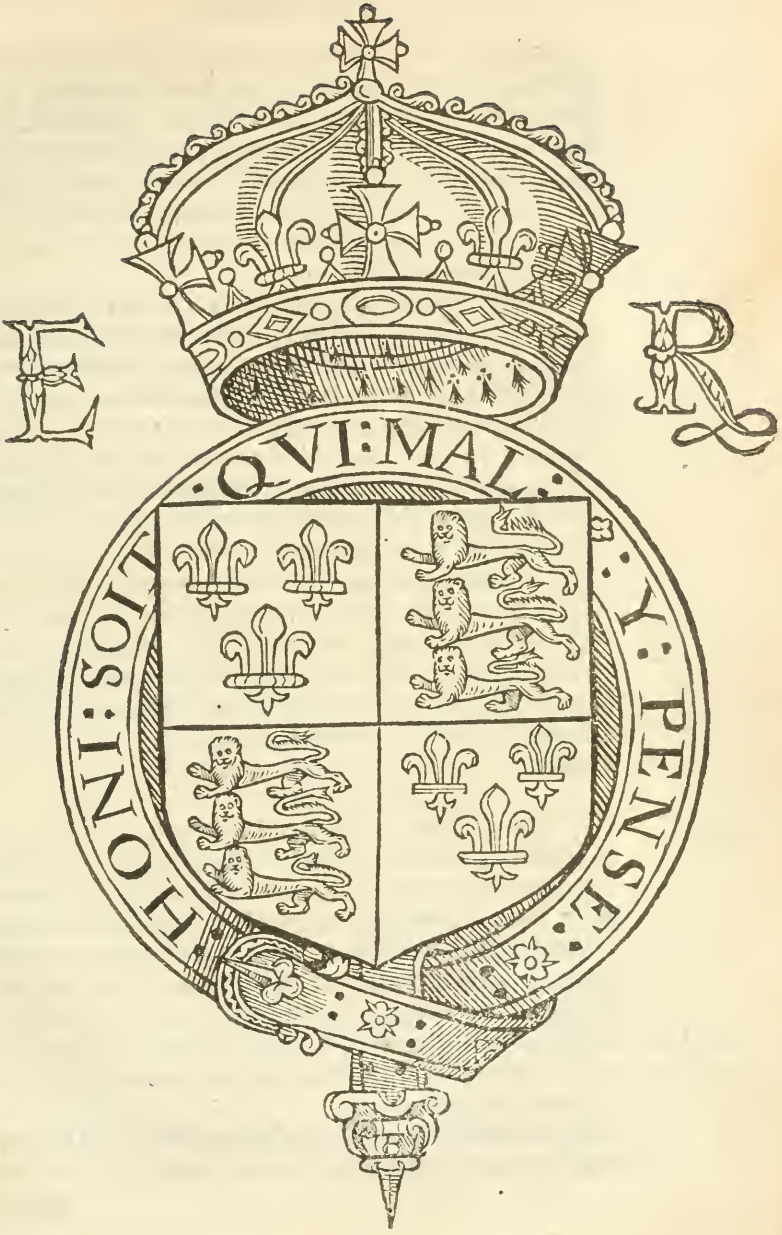
Pila. The third, and principall token that the Emperours of Rome vſed, was that whiche in Latine is called *Pila*, a round Ball, or Globe, as a figure to declare the Nations that were ſubiecte vnto them in the whole worlde.

Nowe ſhall enſue accordinge to my entended purpoſe, diuerſe, and many Cote armours, which I haue collected, and gathered out of ſundrie Authours, as well Latines, as Frenche, and Engliſhe.

Therefore, firſt and aboue al others, the Armes of our moſte dreade ſoueraigne Ladie, Queene Elizabeth, that nowe is our chiefe Gouernour vnder Chriſte, ought of al eſtates to be knowne, and knowne to be reuerenced, and honoured, as thereby we maie woorthily confeſſe, and acknowledg ẏ Soueraigntie, Royaltie, Preheminence, and Dignitie of her, and her Auncetours magnificence, in vnitinge, and knittinge together the whole Juriſdiction, Right, and Title of the moſt noble Realmes of England, and Fraunce into one: and ſo united, are quarterly borne in one fielde.

The

Fol 2a.



First on the right quarter is seene ỹ armes of France, the fielde whereof is Azure, three Floures de Luce, d'Or. And in the seconde Englande, the field wherof is Gules, three Lyons Passant, Gardant, d'Or. The thirde as the second, and the fourth as the firste. All within her Garter of heauenly hewe, adorned with the golden Poeme: *Honi soit qui maly pense*, ensigned with the Emperiall Crowne of her Noble Maiestie.

Thus, who readinge, & marking the order of the blazon of the said moste noble Armes, and seinge the same afterwarde in any Churche, Castle, or other place, but by & by he will know the same, and remember the reuerence therunto due: and not that onely, but will breake out, and say, *God saue the Queene*, *God saue her Grace*. Whiche woordes so saide, and heard of others, bringeth all the hearers in remembrance of their obedience, and duetie to her, being our moste lawful Prince, and Gouernour. And these Armes are of all men, liuinge vnder her, & her Lawes, and within all her Dominions, to be extolled, and set vp in the highest place of our Churches, houses, & mansions, aboue all other estates & degrees, who so euer they be. And this example of our Soueraignes Armes, I first put forthe, as principally aboue all others to be knowne, for the causes aforesaide.

¶ *Of Signes borne in Armes.*

Beastes. There be diuers, & sundrie signes borne in Armes, as of beastes, the Lyon, Tyger, Panther, Parde, Leoparde, Rhynoceron, Eliphante, Gryphen, Cameleon, Cameleoparde, Linx, Beuer, Beare, Wolfe, Greyhounde, Hound, Fore, Ape, Satyre, Histrix, Cuydros, Leontophon, Enision, &c. These properly be called beastes, and no other. For (as *Isidore* saithe) *Bestiarum vocabulum proprie conuenit Leonibus, Pardis, Tygribus, Lupis, & Vulpibus, & cæteris, quæ vel ore, vel vnguibus seuiunt: exceptis Serpentibus. Bestiæ autem dictæ, à vi quæ sæuiunt.*

Isidor. Li. 12. Cap. 2. Etym.

Also euery other beast, thē these especially before named, ought not to be learned in Armes, Beastes, but by their proper

proper names, as a Bull, a Buffe, in Latin called *Tarandulus*, an Horse, Mule, Asse, Ramme, Goate, Hart, Hynd, Bucke, Boze, Hare, Conye, &c. These in Latin are called *Pecora, aut Pecudes, Iumenta, & Quadrupedia. Armenta equorum, & boum sunt, quòd his in armis vtimur.* And howe they differ in, or touching their names, maie easily be vnderstande by *Isidore*, who so will reade him, *Libro 12. Cap. 1. Etymo. titul. De Pecoribus, & Iumentis.*

There are seene also in Armes, the signes of Serpentes, as the Dragon, Coluber, Basilisk, of somme called the Cockatrice, Salamander, Amphibene, Stellion, Prester, Ceraste, Hyder, Aspe, Adder, Snake, Jacule, the Chelyder, &c. *Quæ quatuor pedibus nituntur, sicut Stelliones, &c. non Serpentes, sed Reptilia nominantur.*

Of Fisshes, these are especially borne, the Delphine, Luce, Whale, Bocas, Pearche, Roche, Glade, Mullet, Amyon, Melanure, Balene, Mugill, Crabbe, &c. And of Shell fishe, the Escalop is chiefely borne in Armes. *Fisshes.*

Of Fowles, or Birdes these are principally borne: the Eagle, Gosshaubc, Fawcon, Marlet, Swanne, Crane, Storke, in Latin called *Ciconia*, Curlewe, Ostriche, Phenix, Pellicane, Peacock, Herneselwe, in Latin called *Ardea.* The Rauen, Crowe, Pye, Backe, otherwise called Vespertilion, or Reymouse. The Nightingale, Turtle, Kalandre, Owle, Kite, Swalowe, Quaeracle, Martyn, Pyredromble, Lare, Phesante, Partriche, &c. These birdes, & many moe are borne in Armes. Yea the Bee, Butterflie, Grashopper, & Waspe are borne of diuers: as also ꝑ *Scarabie*, which is a fly hauing hornes like to an harte. *Fowles.* *Trees.*

Of trees are borne in Armes, the Palme, Oliue, Oke, the Lawrell or Bay tree, Yeue, in Latin called *Collutea*, Ceder, Cypres, Beech, Walnut, Mulbery, Sicamor, Fig tre, Iuye, &c. And yet these trees are not so ofte borne, as their braunches, fruite, & leaues be: as by examples hereafter shall folowe.

Of Floures, Hearbes, & their Leaues, an infinite number are borne: as ꝑ Rose doble & single, *Alleluya*, Marigold *Floures.*

the

the Lily, ỹ Safron floure, *Celidõ*, *Amomũ*, *Merche*, in Latin called *Apiũ*, *Artemesia*, *Agnus castus*, ỹ herbe called *Diptannũ*, or *Diptanus* in latin, in englisſh Diptanee, or Detanee: Milfoile ỹ great, Lupoine, ỹ floure de Luce, Cinquefoile, Quaterfoile, Trifoile, Daiſy, Jacinth, Senuy, Violet, ꝛc.

Fruites. Of fruitꝫ eſpecially are borne the Pomgranade, in latin called *Malũ granatũ*, the Orenge, Peare, Apple, the bery of the tree called *Morus*, & the leafe alſo is borne in armes, ꝛc.

Of dead thingꝫ are borne an infinite nũber in armes, as Crownes, Coronetꝫ, Maces, Pillers, piles, globes, Cheurons, Bars, Bendes, Helmets, Gauntlets, ſwordes, daggers or pugiõs, Launces, Fauchons, Sithes, Billes, croſſes, Bokes, Letters, Beaſantes, Plates, Torteaures, Pellets, Saltries, Chequers, Caſtles, Toures, Rockes, ſhips Calthropes, Scocheons, Formales, Mollets pierced and whole, Sufflues, Harpes, Bels, Lampes, plomets, Ropes or funes, Bowes, Arowes, Dartes, water Bowges, Loſenges, Maſcles, Buckles, Fuſils, Frets, Billets, wheles Orges, Cuppes, Ewers, Combes, Saltes, Phiols, Garbages, Pheons, Ballances, Maunches, Gorges, Bugles, Trompets, Lures, Bernacles, Harrowes, Rowels, trewels, in latin called *Trullæ*, Annulets, Anbers, Portculeſſes Keies, Boltes, ꝛc. And here is to be noted, that al thinges bearinge life, of what nature ſo euer they be of, excepte Crownes Imperial, are to be preferred for their eſtimation, and dignitie in ſignes of Armes, before al thoſe which haue no life. As of beaſtes, the Lyon is to be commended & preferred before all others, who ſo euer beareth him, for that he is king of all beaſtes: but whether whẽ he is borne paſſant, gardant, or regardant, rampant, ſaliant, ſeiante, couchant, or dormant, be moſte worthieſt, or auncient in Armes, I refer that to the Heraultes: yet not altogether, for I dare boldly affirme the bearing of him one way to be moſt of honor & ſouerainty: as when he is paſſant, gardant. And nowe the reſte I commit to their iudgemente, who are mine elders. Of Byrdes or Fowles, the Egle,

Pellicane,

Pellicane, Phenix, and Swanne haue chiefe dignitie.

Of Serpentes, the Basilisk and Dragon.

Of Fisshes, the Delphine, Luce, and Glade.

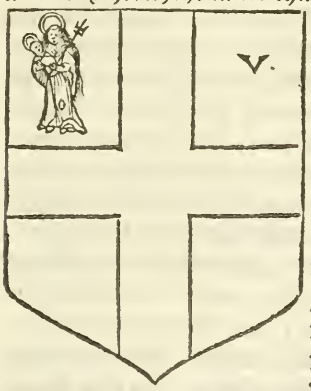
Of Trees, the Palme, and Olyue. Of some the Lawrel is preferred.

Of Floures, the Rose, Lilye, or Floure de Luce.

Of Deade thinges, Crownes, and Beasantes.

Of Fruites, the Pomgranade beareth the preheminence.

Thus I haue shewed vnto you of diuers & sundrye signes borne in armes, & the right opinion of ŷ worthines therof. So that now is to be shewed the blazon of al those signes in armes, with many other mo, not before remembred. Wherunto I would wish al & singuler estates, who would haue the name of gentlemen, endeuour thē selues *Manib⁹, pedibusq; (vt aiunt)* to the knowledg of these which ensue. And because the Crosse is ŷ most triumphant signe and worthiest, the same shall firste haue place.



Kinge Arthur, that mightie conquerour, & worthy, had so greate affection & loue to this signe, that he lefte his Armes whiche he bare before, wherein was figured 3. dragons, an other of 3. Crownes, & assumpted, or tooke to his armes, as proper to his desire, a Crosse Siluer, in a field vert: & on the first quarter therof, was figured an Image of oure Ladye, with her sonne in her armes. And bearinge that signe, he did many marueiles in Armes, as in his Bookes of Actes, and valiant Conquestes are remembred. *Kinge Arthure his Armes.*

Thus in olde time it maye be perceiued, what Princes thoughte of the Crosse. So hathe it beene thoughte good

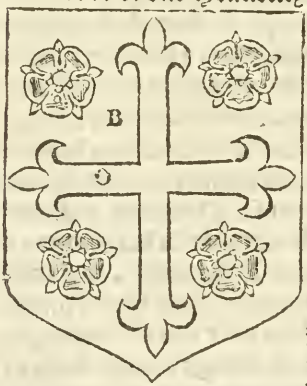
good to the wisedome of God, that Christe shoulde subdewe the vniuerlall worlde throughe the Hornes of the Crosse.

Erasm. in Luc. 24. c.

Many of the Iewes, whiche crucified that innocente Lambe, and our Sauioure Iesus Christe on the Crosse, when he was deliuered vnto them, willing his bloude to light vpon them, & their children, to ỹ destruction of them selues, and their successours, did afterwardes worship the Crosse, which before cried in the multitude, Vp with him, vp with him, crucifie him. The Crosse being afore odious & a thinge of reproche, was made by Christ, a triumphant signe, whereunto the world boweth down the head, which Angels doo worship, & Diuels doo feare. Hereon he vanquished the power of the tyran Sathan, & all the puissance of this world. In this signe it behoueth vs therfore to get the victorie, & not otherwise to triumphe, then vnder this standerde of our Heauenly Prince, which is Christe.

Idem in Matth. 27. c.

Idem Iohan. 19. ca.



Crucis signũ.

Beati Mercurij insignia

It is also to be read, that this signe of the Crosse was sente from God to that blessed man *Mercurie*, as *Vincentius in Speculo historiali*, of the marueloꝰ deathe of *Iulian* the *Apostata*, *Libro.* 15. saithe, that an Angell broughte vnto the saide *Mercurie*, all armoure necessarye for him, with a Shielde of Azure, and thereon figured a Crosse flowrie, betwene foure Roses, Golde. As it is written, that this Shield, with the signe of the Crosse therein, was sente from Heauen: so I reade in the Chronicle of Sawyne, whiche he writeth *Super Francorum gestis*, that in the time of the Frenche Kinge Charles, the seuenth of that name, the Sunne shininge, and the Elemente beinge faire

fayze and cleare, there appeared, and was seene bothe of the Englishe men, and Frenche, a white Crosse in the cleare firmamente. Whiche heauenly signe so seene on bothe nations, they of the Frenche, whiche as then moued Rebellion againste theire Prince, did take as an admonishemente from Heauen, of theire duetie and obedience due vnto him. Suche veneration by them was giuen vnto the signe of the Crosse, fearinge the persecution, and pounishemente that woulde fall vpon them, for suche theire Rebellion, as they had then alreadie committed.

Thus it maie be seene, that the Religion whiche they conceiued at the sighte of the signe of the Crosse, didde so alter theire mindes, and mollifie theire hartes, that they did returne from theire wicked practises of Rebellion, vnto theire obedience, with crauinge pardon. *Religion conceiued of the signe of the Crosse.*

As this signe of the Crosse was then sene of the French in the Elemente, whiche was (as I collecte) in the time of the noble and puissant Prince, kinge Edwarde the third. So the saide Gaguine reciteth in his Chronicles, that the Armes which the Frenche kinges nowe beare, were sent from Heauen to *Clodoueus* then kinge of Fraunce, when he was baptised, & became a Christian. *id est*, 3. *Lilia aurea quibus subest cæli sereni color, quem Azurum Franci dicunt.* That is to saie, three Lilies Golde, in the coloure of the fayze, and cleare Firmamente, whiche in Frenche is called Azure. *Lilia cœlo demissa. The Armes of the Frenche kinge.*

And of the saide miraculous Ensignes Gaguine writeth these twoo verses, as ensue.

Hæc sunt Francorum celebranda insignia Regum,
Quæ demissa Polo, sustinet alma fides.

It were too longe to write, or place here all the verses, whiche *Iodocus Badius Ascensius* doth rehearse in the ende of the saide Gaguine his Chronicle, *De Insignibus Franciæ.* Wherefore, omitting the greatest parte therof, take these fewe folowinge.

At no-

At nobis cælica dona,
Et pia Francorum placeant insignia Regum.
Aurea cæleſti primum ſuffulta colore
Lilia, Cæſareis olim iam credita ceruis.
Auri flamma dehinc, veterum victoria Regum.

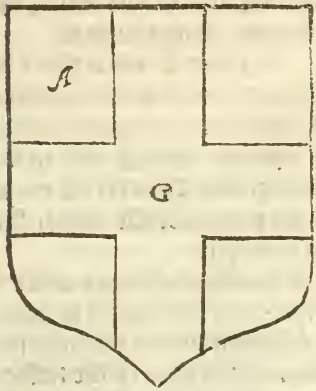
Buffones 3. Theſe yet remaine to the French kinges for their Enſignes: where before *Clodoueus* time, they did beare three Todes, as witnesseth the saide Gaguine in the firſt booke of his Chronicles. Fol. 5. pag. 2.

Auriflamma. And of their Auriflambe ỹ same Gaguine writeth thus. *Traditum quoque eſt pannum ſericeum rubrum, inſtar ſigni militaris quadratũ, miro fulgore ſplendentem diuinitus eſſe exceptũ. Quo in expeditionib⁹ contra fidei chriſtianę hoſtes pro ſigno Franci Reges vterentur, huicq; vexillo nomen Auriflammã hactenus permãſiſſe. Deniq; à Dioniſianis cœnobitis aſſeruatã eſſe. Sed abutentibus ſigno aduerſus Chriſticolas Regibus illud euanuiſſe.* Thus of their Armes and Auriflambe, howe they had the same, appeareth. Yet here is to be noted, that when they aduanced their Auriflambe, which was their ſtanderd, in battaile against the Chriſtians, it vaniſhed awaie (as Gaguine declareth) and they had the same no more againe. For what commeth, or is ſente from Heauen (as they allege the same was) muſte be godly, rightuouſly, and vertuouſly borne, vſed, and ordered. Yet notwithſtanding when that was gone, they did newe make an other (as he reporteth) *Non diſſimili forma*: Not vnlike vnto the firſt, whiche was halowed by theire Biſhoppes, and kepte, *Inter ſacra.*

Thus thir owne Chronicler dothe declare, howe theire Auriflambe did vaniſhe awaie, Almightie God being diſpleaſed with them, when they aduanced the same againſt their Chriſtian neighbours, and were gladde to counterfeite an other. Euen ſo likewiſe for theire vntruthe, infidelitie, and treacherie, he hathe taken from them theire Armes, (whiche alſo they ſaie were ſente them from Heauen) and hathe iuſtely, as a rightuous Iudge, giuen them

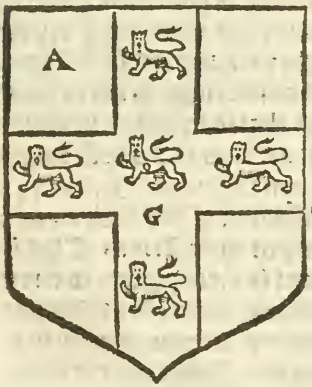
to

to our kinges of this Realme of Englande, to enoblisshe them withall, and as theire owne righte, and Enheritaunce, whiche moste puissantly, and valiauntely they haue borne, and doo beare, he therefore be praised, *Qui est Rex Regum, & Dominus dominantium.*



Nowe to retourne to the signe of the Crosse, from the whiche I haue so muche digressed. The Armes whiche of olde Heraultes are called Saincte George his Armes, are thus to be blazed, *Latinè, Portat vnum Scutum de Argento cum quadam Cruce plana de Rubio. Anglicè:* He beareth a Shielde Argente, thereon a plaine Crosse Gules. *Crux Sancti Georgij.*

The Ensigne of the noble Cittie of London hathe the like fielde and Crosse, sauing that on the derter parte thereof is seene a Daggare, colour of the Crosse. *Insignia Ciuitatis London.*



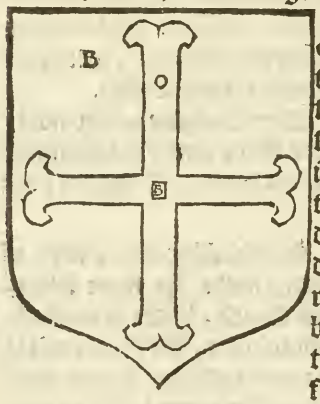
Semblablye the Cittye of Yorke hathe the same fielde, and Crosse, bothe in mettall, and coloure, but the Crosse is charged with fiue Lyons Passante, Gardante d'Or, as here appeareth. *Insignia Ciuitatis Eboraci.*

This

L. Sandes.

This noble Baron beareth Argẽt, a Crosse ragueled Sable. I find it blazed in French thus: *Le Syre Sandes, port d'Argent, vne croix recopee Sable.* This Crosse is two trees, the boughes beinge cutte of.

Of other Crosses there be borne a greate number, bothe charged, and not charged: and of some of them I will make description. Wherefore nexte to the plaine Crosse before spoken of, take these ensuinge for example.



Crosse Molyne.

A Crosse Molyne, is called ỹ Crosse of a Myll: for it is made to ỹ similitude of a certaine instrument of yron in the nether stone of the Myll. The whiche instrumente beareth, & guideth the ouer Myll stone equally, & directely in his course, that he decline not ouer much on the right part, nor on the left part, but ministringe to euery parte that, that is equall, & without fraude. And this Crosse might conuenientlye be assigned, & giuen to Judges, Justices, & to suche others, who haue iurisdiction of the Lawe, as a signe, or token for them to beare in their Armes. That is to saie, as the forsaid instrument is there placed, to direct the Myll stone equally, and without guile, so all Judges are bounden, and tied in conscience, to giue equally to euery man, that whiche is his righte. And it is to be saide, that the possessour of these Armes beareth Azure, a Crosse Molyne d'Or.

It is

It is to bee knowne, also, that the sayde crosse, (as many other signes in armes) maye bee shadowed. That is to saye. That of whatsoeuer colour the fielde is of, the vmbre or shadowe of the token or signe borne in the fielde, is traced of a contrarie color, and the bodye of the thinge shadowed, is of the color with the fielde. And this crosse so vmbrated, is thus to bee blazed. A. beareth Or, a crosse Poloyne Vmbre. *Crosse vmbre*

Yet here is to bee noted, that yf anye suche cote armoure be honored with a cheefe, the thing so borne in cheefe shall not bee vmbrated, but abyde perfect in metall and coloure as it was before, lesse suche a cote should lose all together hys dignitie, or worthynes. Therefore Blazors of armes must bewaire of these ensignes which are borne vmbrated, and not to thincke of them, as of coloures transmuted: For as I fynde written in an auncient author, there haue bene certaine nobles, and gentlemen in thys realme, the whiche did bere diuerse shadowes in theire armes, as of the Lyō, Antelope, Greyhounde, &c. And of hym that beareth suche a Lyon, thys is the blazon. M. beareth Sable, a Lyon rampant, Vmbre. *Chiefe.*

And it is to bee considered, that suche gentlemen, as did beare theire armes shadowed, had theire progenitours, bearinge the same not shadowed, but whole and perfecte. And because theire possessions and patrimonyes descended to other men, then the neuewes or kynsmen of suche gentlemen, lyuynge in good hope, and trustinge to haue the possessions and patrimonies so descended to other men agayne, did in the meane while beare theire progenitors

armes vmbrated, leauing all other differences. For when at anye tyme suche theire inheritance, to them reuerted, then myght they beare that Lyon, or other beaste, in suche forme, fielde and coloure, as theire progenitors did firste beare the same. And note, it is more worship and moche better for them, to beare theire armes so vmbrated or shadowed, then wholy to leaue th'ensignes of theire progenitours. But yet in my iudgement, they myghte alwayes (with conuenient differences) haue borne the same whole, and not vmbrate: and inespecially they muste be so ordered at theire funerals, notwithstanding the bearinge of them otherwise in theire lyfe tyme. And herein the iudgemente and sentence of the kynges at armes, muste chefely take place, and haue vigor and force: for the distribution of this difference before spoken of, onely belongeth and appertei neth vnto them.

Kinges at Armes.

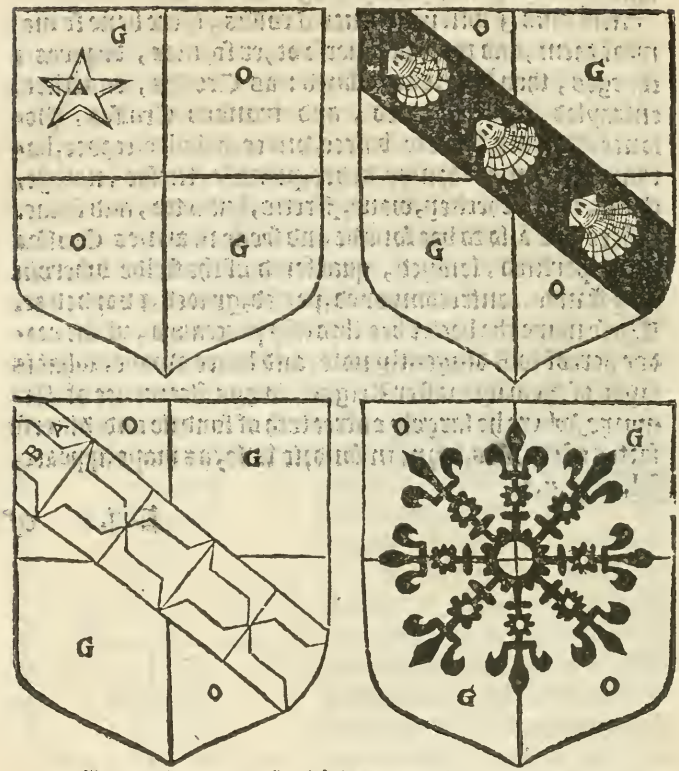
Yet there remaynethe one crosse to bee described, which I did se on a graue stone in the North ende of the Mynstre of Yorke, the name of the bearer I haue forgotten, but the fielde of his cote armoure was *Gules*, on a Crosse Sarcele *D'or*, fiue mollettes of the firste, perled. But thys Crosse, and others, I fynd so often not well figured, that it maketh me doubteful of the certayne names thereof. Wherfore, it is very needefull for all paynters, cutters, grauers, glasiers, and embrodurers diligently to see, and weightely to consider the cote Armors, whiche are put to them to bee paynted, cutte, graued, englassed, or embrodured, that they committe no offence therein, contrary to the forme and ordre prescribed to them by th'officers at armes, who haue by moste auncient lawe the correction, yea

and

and the direction therof, whan they can iuſtely ſynde any faulte in thynges appertaynyng to Armorie.

And thus I will paſſe ouer Croſſes, there bene ſo many of them, and thoſe of diuerſe other formes, degrees & charges, then before are blazed: as Croſſes, enuecked, entrayled, forked, paled, and trunked Croſſes, Potonce, Maſcule, Beſãte, bairee, vndee, nebulee, cordee, botonye, Batune, formye, brdee, pomelle, furlhe, nowye. Croſſe taue, checkey, Iwaue, Frette, humette, and fitche. There are alſo to bee founde and ſeene in armes Croſſes doble partited, ſemyed, quartered of the fielde wherein they ſtande, contrecompouned, perſed, graded, & boyded &c. Theſe maye the better bee throwly perceaued, yf the reader hereof will diligently note, and beare awaye, what is ſayde of them by maſter Leighe, in hys Accedence of Armorye, where he largely entreateth of ſondrie and diuerſe ſortes of Croſſes, borne in ſondrie wiſe, as maye appeare, fol. 29, 30, 31, &c.

¶ *Of Armes quartered.*



1. Beareth quarterly Gules, and Or, one Mollet d'argent, on the firſte quarter. Theſe appertaine to the right honourable, the Eazle of Dreforde, by the name of the L. Ueer.

L. Veer.

2. Beareth quarterly Golde, and Gules, an Eſcarboncle, Pomette, Fleurettie, Sable, Brochant ſur le tout. This is the ſirte Cote, borne, and marſhalled in the Cote Armour of the right honourable, Sir Henrye Sidney, knight of the moſte honourable Order of the Garter, and

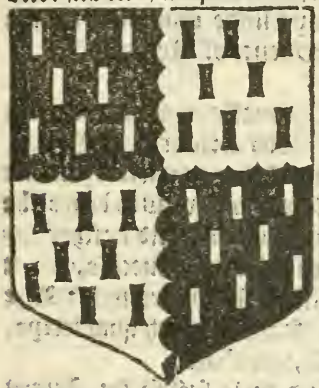
Lorde

Lorde Presidente of the Queenes maiesties honourable Councel in Wales.

3. Beareth Or, and Gules, a Bende barte argent, & Azure, by the name of Sackeuile, Baron of Buckehurste. *Sackuile.*

4. Beareth Or, and Gules quarterly, on a Bende Sable, 3. Escaloppes d'argent, by the name of Euers. *Euers.*

Armes also which are quartered as aforesaide, for their diuersitie, maie in some respecte seeme to be twoo Cotes, borne quarterly: where, *Secundum veritatem*, they are but one. As in example.



He beareth quarterly, Sable, and Argent engrayled, Billettie. Here needeth no further Blazon, to saie, that the Billettes be conterchãged, or transmuted of the fielde, or as of the one quarter, or ỹ other, since there is descried Billettie ouer all. Touchinge that the quarters in the diuision of the *Escocheon*, be engrayled, that terme is so frequented, because twoo colors, or any metal, or colour be gradately inferred one into the other, that no partition, but onely the Purflue, maie be seene betwene them.

Ye beareth Argent, and Sable quarterly, Raſie. Theſe be called quartered Armes, raſſed, for ỹ twoo colours be raſſed, as thoughe the one were rente from the other. And as theſe are borne raſſed, ſo likewiſe are borne in Armes quarters, borders, &c. Enueckeckie, or dentillie. Whereof ye maye finde examples in the Accidence of Armorie.

L. Saye.

The moſte auncient bearing of twoo Colours, or Mettal, and Colour, quarterly in one Cote Armour, is to beare the ſame platne, and neither engralee, raſie, enueckie, or dentillie. As for example: The L. Saye beareth quarterlye, Or, and Gules.

And theſe ſuffiſe for Armes quartered, which are alwaies to be taken for ſingle Cotes, yet of greate antiquitie, as to the Heraultes are beſte knowne.

¶ *Of Armes parted per Pale.*

Armes parted the long way, or on length, being of twoo colors in one Eſcocheon, equally parted from the middeſt of ỹ higheſt part therof vnto the loweſt point, are in Blazō termed Partie per Pale. And of the olde Heraultes, *Latinè, Partita planè ſecundum longum. Gallicè, Partee du longe.* And thereof ſhalbe ſhewed 7. ſundrie partitions moſte

moste vsed in Armes Paled: videlicet.

Firste, when any Gentleman beareth twoo colours, equally parted plaine waie, ye shall blaze his Armes thus. A. beareth Argent, and Sable parted per Pale.

B. beareth Argent & Sable, parted per Pale, engrale.

C. beareth Or and Gules parted per Pale, rasee.

D. beareth Argent and Azure, parted per Pale, enueekee.

E. beareth Sable and Or, parted per Pale, dentee.

F. beareth Argent and Uerte, parted per Pale, nebule. It is called Nebule, for that twoo colours are put together by the maner of Cloudes.

G. beareth Or and Gules, parted per Pale, vndee. It is termed Vndee, because two colors are caried one into an other, by the maner of water troubled with ẏ wind.

A Cote Armour parted per Pale Dente, or otherwise, is often found charged with one token or twaine. But of antiquitie one is moste receiued, as one of the Hungerfordes hathe, who beareth Gules, & Uerte, parted per Paile Dentille, a Cheuron, Or. This Cote is of dignitie muche the more, because, besides ẏ Cheuron, the fielde is occupied with no other signe. *Hungerforde his Cote.*

¶ Of

¶ *Of Armes parted per Fesse.*

Euen (as next before) ye may reade of ỳ Armes parted on the length of the Escocheon: So maie ye vnderstand, that there be partitions also made ouerthwarte the Escocheon, euen in the middest of the same, equall, of twoo colours from the righte side, to the lefte: and is termed in *Blazon*, *Partiè per Fesse. Gallicè*, *Partie transuerse.* As in exaple: H. beareth Argent & Azure, Partie per Fesse. And so describinge the colours of any Escocheon, ye may saie, as before, of the Armes parted per Pale.

videlicet,
- Partie per fesse engrale,
- Partie per fesse rasie,
- Partie per fesse enuckye,
- Partie per fesse dentie
- Partie per fesse nebule,
- Partie per fesse vndee &c.

Note also that these particiõs per fesse, are to be seene often charged with one toke of armes, or with two, as the diligent searcher shal fynde, yf hee take hede therunto, in thys booke.

Bowe

Howe theſe partitions maye bee in ſondrye wyſe charged, take theſe fewe folowing for examples.

1. beareth Or, & Sable, parted per feſſe, vndee vj. Lyõs Dragõs, trãſmuted of ỹ field. I terme theſe lyõs tranſmuted becauſe ỹ Lyõ firſt placed in ỹ fielde, is Sable, in Or, & the other is Or, in Sable. Thys maye be taken for vj. cote armoures, without breathe of any Rule in Armorye. And is called of olde heraultes lentallye: whiche wherefore it is ſo called, ye may reade in M. G. Leyghe hys Accidence of Armorye, where he treateth of ſondrye partitions meſſes. *Lentally.*

2 beareth Gules, & Sables parted per Feſſe enuecked,

thꝛee lyons nayllant argente, crolwned.

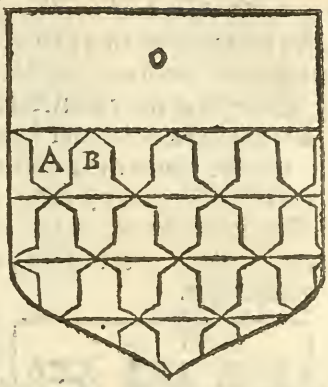
3 Yet I fynde an other particion, as thys example teacheth, *videlicet*. S. beareth Sables, & Gules embatyled per Fesse thꝛee *Fer de molyns d'Argente*.

4 The sayde particions also maye bee charged conueniently with twoo tokens, and the same of two natures & kyndes, as thus it maye bee deuised .R. beareth. Sable, and Argente parted per Fesse nebule, two Faucons volante, and a Greyhounde cursante, contrechanged of the fielde. Here the Faucons are argente volante in Sable, and the Greyhounde is Sable cursante in Argente, & thys is good armorye. These examples may suffise for armes parted per Fesse, although there be sene diuerse other particions, as partye par Cheuron, par Pile, par Bẽde &c. *Particions.* whiche are both auncient, and ryght commendably borne of diuerse in sondꝛie maners, formes, & ordꝛes. Therefore here I ceasse to write anye further of them, vntill I shall speake generally of signes borne in armes.

¶ *Of a cheife in Armes.*

WHosoeuer beareth a Cheife in hys Armes, it is placed in the hyghest place of the Escocheon, as a thing honorable to be borne, & the fielde beneth is twise so moche as the cheife, & most commonly is seene of an other colour. Therfore certaynely they do greatly erre, which call such Armes parted, although they bee of two coloures: for in parted armes it is required that the coloures bee equall, & so it is not in anye Armes that is honored with a Cheife, or a cheifetaine. And of the same, howe in sondꝛy wise they are borne in Armes, take these fewe ensuyng for exãples.

1 The



L.S.John.

1 The Lord S. John beareth Argente, on a cheife Gules, two mollets d'Or perced verte.

2. Verrey, a Cheife, d'Or. Thys is borne by ỹ name of Tytcheburne, of Titcheburne. Note that thys chiefe is not charged with anye thynge, and therefore is of greate antiquitie. And of the fielde of thys cote I wil speake hereafter, where it shalbe entreated of sondrye furres. *Titcheborne.*

3. Barrie undee, of vi. dargent, and Sable, on a chiefe gulés, a Lyon passant gardãt d'Or. Here the chiefe is charged noblye which a quicke beaste of honor.

4. Ermyne, on a chiefe dẽted, Gules, thre Crosses ta-

Thurlande. ued, Dz. The tricke of this cote I toke, as I found it paynted on a Table, in a parishe churche of Nottingham, & as it is there mencioned, is borne by the name of Thurlande.

Ermyne, a chefe dented, ermynes. Of these thynges borne in thys cote, it shalbe spoken hereafter.

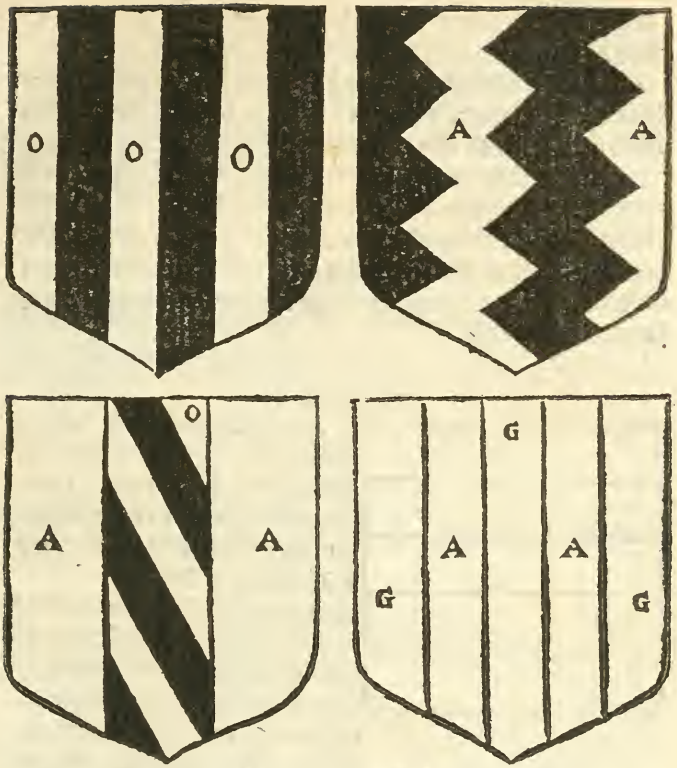
Ermyne, on a chefe indented, Gules, thre crownes Imperiall, d' Dz. Here I neded not to haue spokē of the metal of the crownes, for all suche are of golde. The note of thys cote armour I toke in the parishe churche of Tyckehill in Worckeshire.

There maye be also borne in chefe, diuerse tokēs of armes, and yet the chefe not altered in colour from the field, as the cotes before blazed are, as for example.

D. beareth Dz, three water bowges Sable in chefe. Here the fielde remaynethe perfecte without alteracion of coloure, and abydeth onely as charged in the chefetaine, whiche is berye auncyent Armorie.

Of Armes Palee.

AS I haue sayde before, no Armes ought to bee called parted, but yf they bee made of two colours, once parted and no more. Armes paled, (whereof nowe is to bee shewed, are not, nor ought to bee called partite Armes, although they bee diuided in two coloures. For the coloures in armes palee, are diuerselye parted of two coloures to the nombre of 6. payles: and such Armes, be called Armes palled, for they bee made after the maner of payles, yet in sondrye wyse, as plaine, bndee, daunsete &c. wherof take these fewe for examples.



1. A. Beareth palee, of 6. pieces, Or, and Sable.

2. C. Beareth Palee danſetee of fower Sable & Argente, or thus, hys fielde is of Payles dauncie Sable, and Argente. Theſe Payles bee called danſetee, becauſe they bee crooked and ſharpe, and ſo put together one into an other. And note, that theſe cotes Armoures bee termed Paled, becauſe therein are founde ſo many Pales of one coloure, as is of the other.

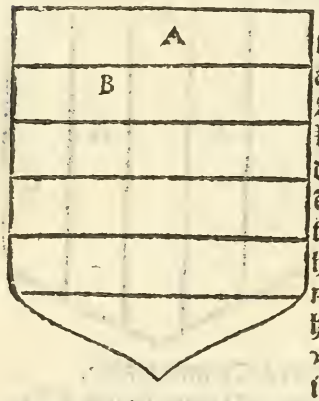
3 In diuerſe armes of gentlemen be founde, one, or two Payles of one coloure, and what coloure is founde more, is the fielde, and of one Payle, take thys for example.

G. Bea-

C. Beareth Argente a Pale, bendee d'Or and Sable, And of him that beareth two Pales, it muſt be ſaid thus.

4 Beareth Gules. ij. Pales d'Argent. Theſe pales maye bee borne bndated, which is as moche to ſaye, as watered with a floode, and alſo engraled, dented, baire &c. Whoſo marketh well theſe two laſt ſheildes, ſhall playnely perceaue, that both the dextre parte, and ſiniſtre of the eſcocheon, abyde perfecte of one metall or coloure, and ſo ſhall hee not fynde of armes Palee, for what coloure thereof is founde of the right parte of the ſheilde, the contrarye is founde on the lefte.

Armes Barrie.



As armes Palee are borne, ſo may they bee borne barrye, and of hym that beareth ſuche Armes, it is thus to bee ſayde. He beareth barrie of vi. peces d'Argent and Azure.

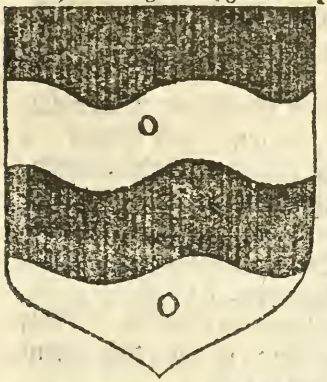
William Conquerour.

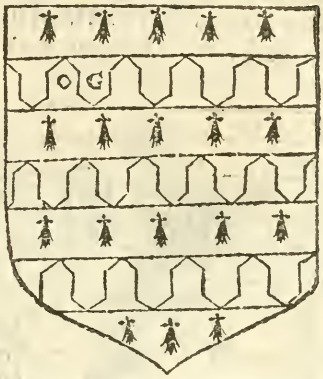
William the cõquerour, what tyme hee entred thys Realme, hee did beare thys Coate Armoure, but after hys conqueſt, he tooke to hym other Armes, *videlicet* two Leopards of gold in a field Gules. For as I reade, Henry the ſeconde was the firſte kynge that dyd beare three Lyons.

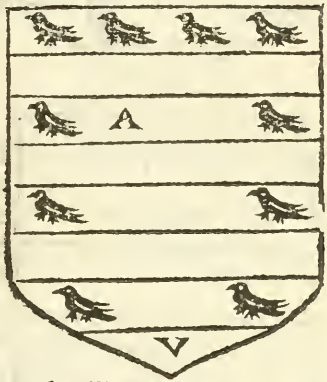
Alſo, it is to be knowne, that armes may in diuerſe wiſe be Barred, and the firſte maner is playne and ſtreyghte, as is next before exempleñed. Yet in the blazon of them, ye ſhall not ſaye, hee beareth playne armes barred, But yf they bee otherwiſe borne, ye than muſt nedes declare the blazon of them, how they differ frõ playne armes barrie, for ſome are borne Barrie bndee, barrye verrye, or enuerhed, barrye dauncye, or Bendye &c. Others alſo be barred

with a

with a Lyon rampaunte, a greyhounde, or other Beaste. And some bee barred otherwise, as hereafter partely shalbe shewed by sondrye examples folowing, *videlicet.*







1. D. Beareth barrie bndee, of 4. sable and Or.
2. E. Beareth Ermyne iij. barre ways verrye d'Or and Guyles.
3. F. Beareth Sable, twoo barres Daunsetye, d'Argente: And of a cote Armoure barry bendee.

Reade in M. Gerarde Leighe hys Accidence, wher he entreateth of cotes commixt with two of the honorable Ordinaries.

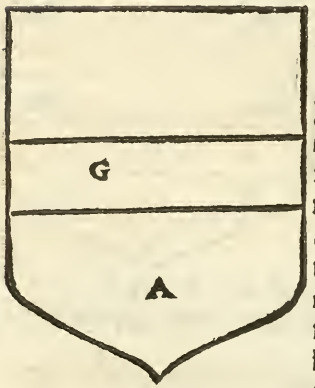
4. Bea-

4. Beareth barree of viij. peces, argente, and berte, an Orle of Marlettes, Sable.

And note that these cotes barriez, are moste commonly borne of 6. and 8. pieces, but neuer aboue, as Upton witnesseth: Yet when you se anye armes, hauing mo pieces, blaze them on thys wise.

Hee beareth or. barrulettes, Argent, and Gules, a Lion rampant, Sable, armed, langued, and *accolle d'Or, brisé d'vne Croix de mesme en l'espaule.*

The Frenche Heraultes blaze thys cote, *Face de dix pieces,* and whether there be two Barres, three or mo, they terme them all, *Facce.*

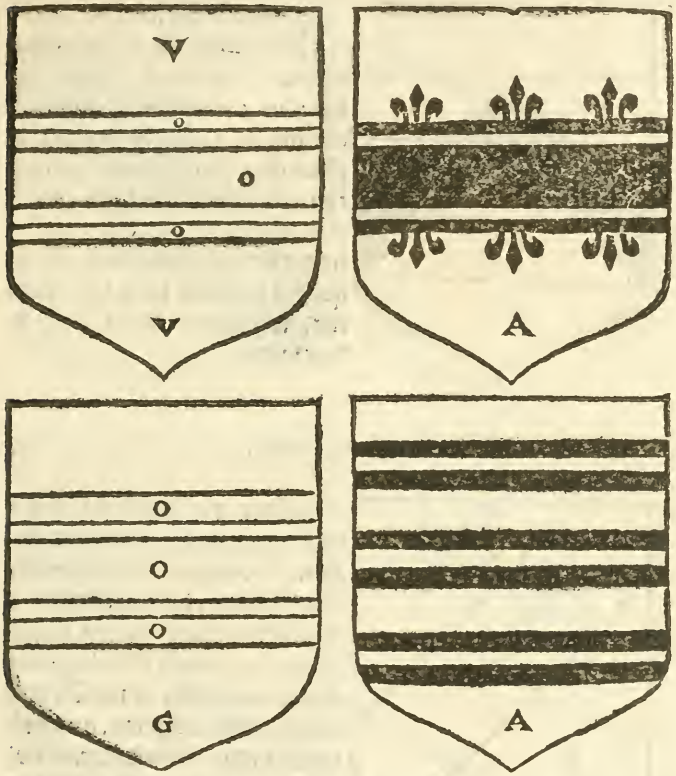


Moreouer our Barre is berye often placed in Armes, euen from the middest of the Dexter parte, to the Sinister of the Escocheon, so that the fielde muste containe twise so muche aboue the Barre, and as muche beneath, as ỳ Barre is of it selfe. And therefore it conteineth but the fift parte of the fielde. As in example: B. beareth Argente, a Barre Gules.

Here note, that a Barre maie be borne with twoo Barrulettes, one aboue, and the other beneath the Barre. And Barre, as I saide before, containeth but the first part of the fielde: and the Barrulet is a Diminutiue thereof,

And

and is but the fourth parte of the Barre. And these Barrulettes are often founde Flozie, oz Flozed, foz that they be made after the maner of Floure de Luces, wruinge out of them as diuerse otherwise, whereof take these nexte foz examples.



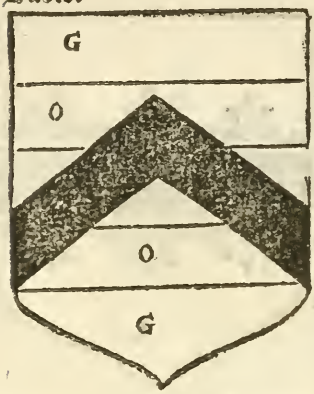
The firste beareth Aert, a Barre and twoo Barrulettes, Dz.

The seconde beareth Argent, a Barre, with two Barrulettes Flozitie, Sable.

The thirde beareth Gules, a Barre betwene two Closlettes, d'Dz. The Closlet is the halfe of the Barre. And

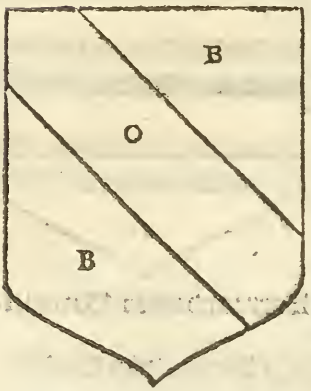
these two halfes thus deuided, haue ỹ force of two Barres in the fielde, for moe, by the name of Barres, it maie not containe, and keepe equall diuisions.

The fourth beareth Argent, three Barres Gemelwes, Sable.



Ye beareth Gules two Barres D'or, ouer all a Cheuron, Sable. *Gallicè sic: Portoit de Gueulles a deux faces D'or, au Cheuron de Sable sur le tout.* I place this Cote here in the end thus charged, that the gentle Reader maye more plainelye vnderstande the same to be equally deuided into fiue partes, according to the Rule aforesaide.

¶ *Of Bendes.*



There is oftentimes found in Armes, one Bende, and the same is borne of diuerse noble Gentlemen, bothe charged, & otherwise. And thei are called Bendes, because they beginne aboue an highe, at the Derter angle of the Shielde, and descende to the Sinister parte of the same, and muste containe of the fielde, as before is shewed in the Concordes of Armorie.

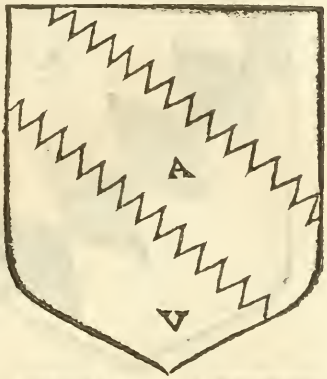
And of him that beareth such a Bende, ye shal say thus.

L. Scroupe. Videlicet: The L. Scroupe of Bolton beareth a Bende,

Di,

Or, in a fielde, Azure. Here firſte blaze the Bende, for the honour of the mettall that he is of, and yet the fielde is of the colour of the moſte faire and cleare Firmament.

Theſe Bendes maie be borne with Bendelettes of diuerſe fourmes, ſome plaine, ſome faire, ſome with Cottizes bothe plaine, or daunce, &c. As in example.



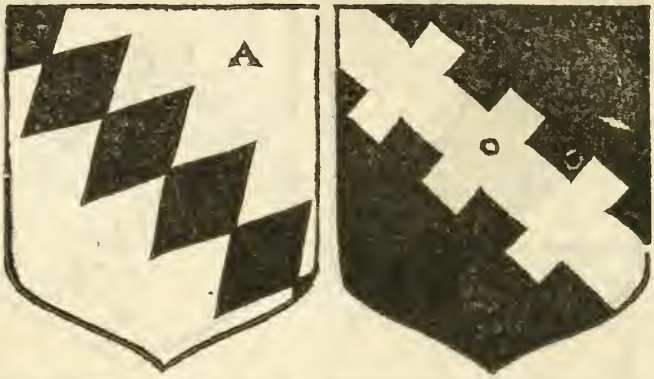
Firſte beareth Argent, a Bend Wauie Sable, theſe appertaine to the right worſhipfull Sir H. Wallop of Wallop in the Countie of South H. *Wallop.*

The ſeconde beareth Vert, a Bende Vlurie Dargent.

The third beareth Or, a Bend ſiniſter, engraled Gules.

The fourth beareth Azure, on a Bende Argent, cotized with twoo Cotizes d'Or, a Lyon Sable, armed and langued Gules.

Moreouer, there be founde in Armes, certaine other Bendes, to some straunge, from these aforesaide, as these twoo whiche ensue.



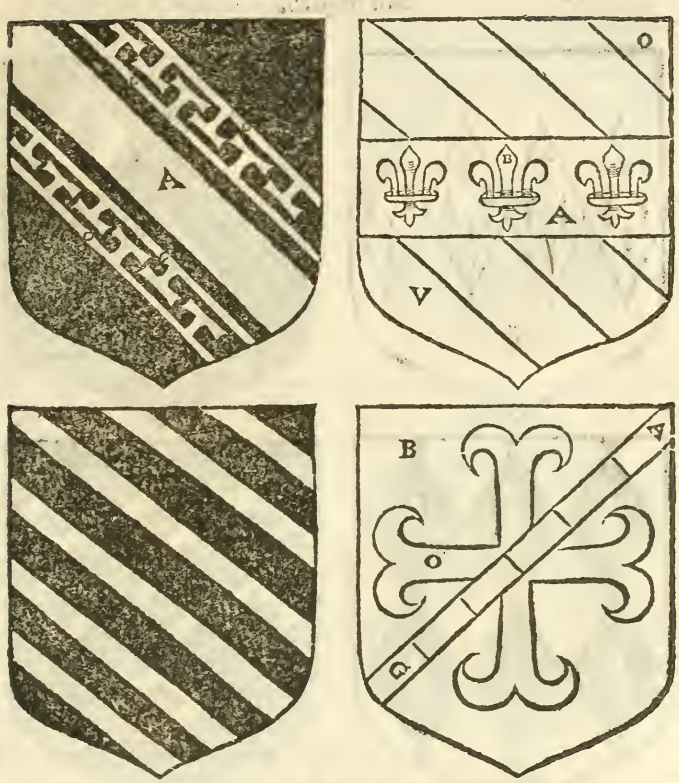
Firste bearethe Fusilles, whiche are so termed, for that they be made like Spindles. As in example: Sidenham bereth Argent, a Bend Fusillie Sable, or fiue Fusilles in Bende Sable.

Sidenham.

The other beareth Sable, a Bende Bretteste de Or.

Fusilles in Bendes, are commonly borne of Gentlemen in Burgondie, and as they be borne in Bende, so maie they be borne in Fesse, &c.

¶ *Foure Cotes of ſundrie deuiſes.*



1. Beareth Sable, a Bende Argent, with twoo double Cotizes, Potences, and Conterpotences of three peces d'Or.

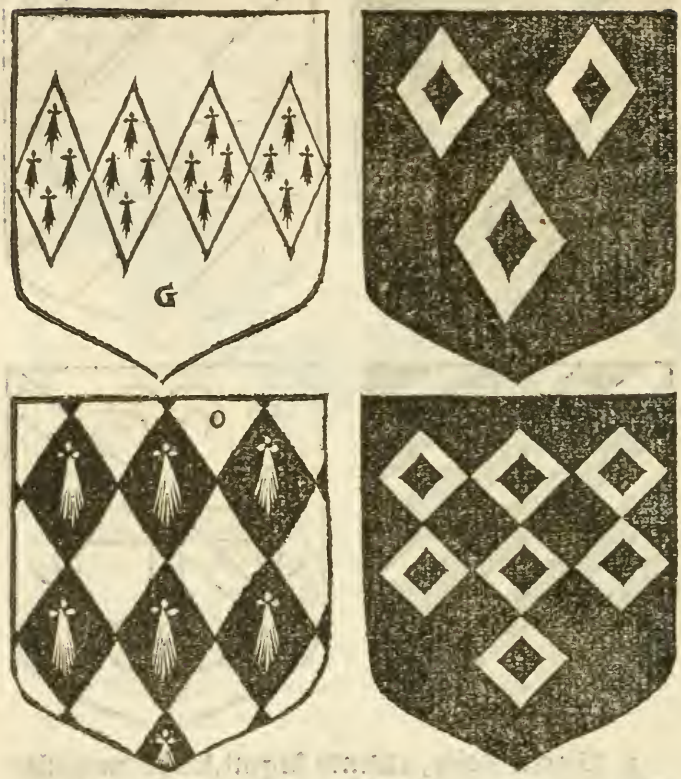
2. Beareth Bendie of fiue pieces d'Or, and Vert, on a Feſſe Argent, three Floures de Luce Azure.

3. Beareth Sable, fiue Battunes d'Argent.

4. Beareth Azure, a Croſſe Sarcele d'Or, with a Battune, componie d'Argent, and Gules.

¶ *Differences*

¶ *Differences betwene Fuſilles, Lozenges, and Maſcles.*



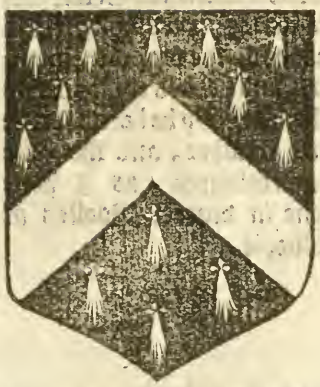
Denham. 1. Beareth Gules, foure Fuſilles in Feſſe Ermyne, by the name of Denham.

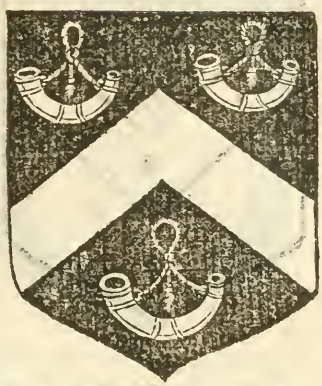
2. Beareth Sable, three Lozeinges Argent.

3. Beareth Oz, and Ermynes Lozengie.

4. Beareth Sable, 7. Maſcles D'argent voided. 3. 3. & 1.

¶ *Cheurons.*





1. Beareth Ermynes, a Cheuron D'argent.

2. Beaerth Sable, a Cheuron betwene thꝛee Huchettes D'argent, lye de Vert.

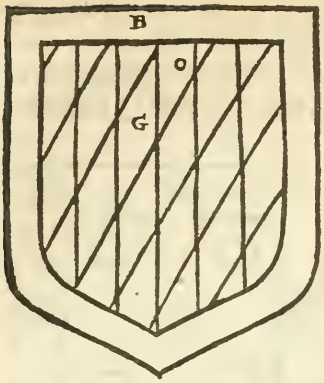
3. Beareth Ermyne, twoo Cheurons Azure, charged with fiꝛe Estoiles of eight poyntes D'oꝛ.

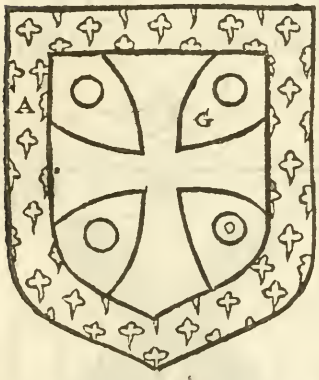
4. Beareth Cheuronie of fiꝛe D'argent, and Sable.

He beareth d'Or, a Cheuron Uerſie d'Azure, in Chiefe, an Eagle diſplayed with twoo heades of the ſeconde, membred, and beaked Gules. This Cheuron may be borne frettie with an other, and the ſame contercoloured, as I haue ſeene in diuerſe Bookes of Armorie.

¶ *Of Armes enbordured, or with bordurs.*

Bordures, many and diuerſe are to be ſene in Armes, whereof, thoſe whiche be plaine, are moſte vſually borne, and of the ſame, and others diuers, take theſe enſuing, for example.





1. Beareth Fusillie, Bendie, D'or and Gules, a bor-der Azure.

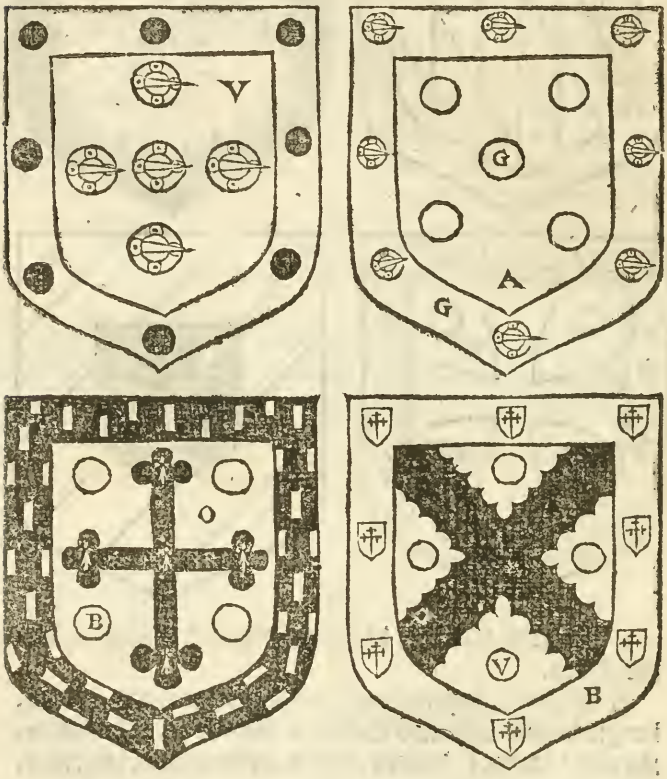
2. Beareth Argent, one Lyon saliant d'Azure, armed, langued, and crowned Gules, a Bordor dentelle Sable. As this Bordor is dented, so it maie be borne, engraled, enuecked, goboned, vaire, &c.

3. Beareth Gules, one Crosse Patie D'or, betweene foure Bealantes, with a Bordor D'argent, semie trefolie proper.

4. Bendie of fire, Azure and Argent, on a Scocheon Sable, an Hartes heade cabazed D'or, with a Plate in

Chiefe. Here the Cutter was negligent, in omittinge a Bordure d'Ermyne, contrarie to his instructions.

These Bordurs also are borne, charged with diuerse & sundrie signes or tokens, as ye maie perceiue by these ensuinge.



1. Beareth Verte, fiue Fermaulrz in Crosse D'or, a Bordor d'Argent, charged with eight Ogresses: or after the Frenche blazon, *Ogresſee de huit pieces.*

2. Beareth Argent, fiue Torteures in Saltier, a bordor de Gules, Fermaille D'or, de 8. pieces.

3. Beareth Or, one Crosse botonye d'Yermines, betwene

twene fower hurtes, with a Bordure Sable, *semie billetti d'Argent.*

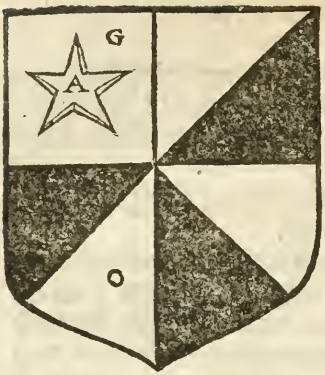
4. Beareth d'Argent, one Saltier engrayled Sable, betweene fower pomeis, on a bordure Azure, viij. Escocheõs d'Or, charged with as manye Crosses, crossettie fitche Gules.

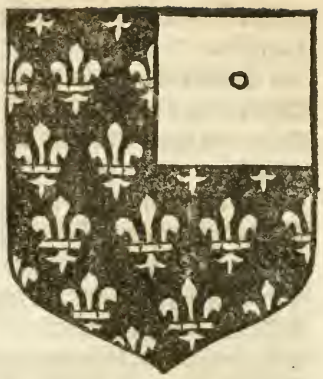
Hee beareth Sable, a Lyon rampant d'Argent, with a bordure gobonie de *l'vne & l'autre.*

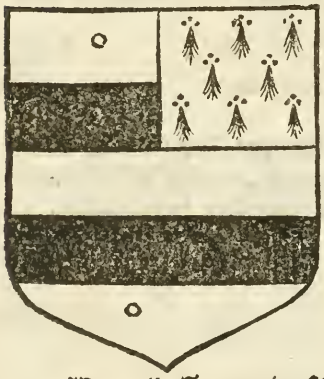
Many other Bordures are to be seene, charged with infinite tokens, both quicke and deade. And these Furres, Brouine, Ermines, and *Verrey*, doe most nobly sett forth these Bordures, to the great beautifying of the same. And of Armes borne with Bordures, these fewe aforesaid may suffise for examples.

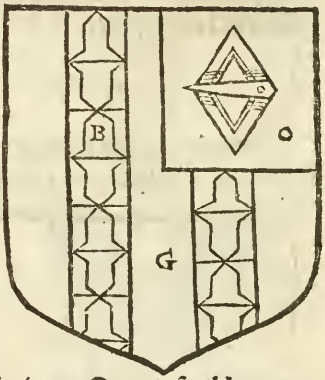
¶ *Of quarters & cantons.*

There bee borne in Armes sondrye Quarters or Cantons both charged and not charged, whiche are of moste auncient bearing, and therefore worthye to bee noted.









1. Beareth Geronnie of vi. pieces Or and Sable, on a quarter Gules, one mollet d'Argent. I tooke the tricke of thys cote as I founde it in a glasse wyndowe, within the Parishe churche of Lileburne in Leycester shire, but by what name it is borne, I there could not get knowledge.

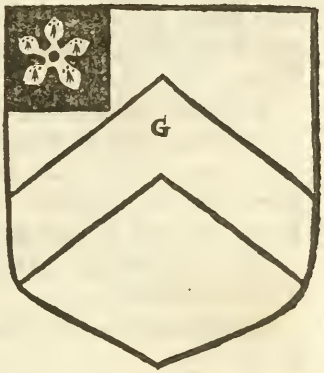
2. Beareth sable semye flowre d'Argent, and a quarter d'Or.

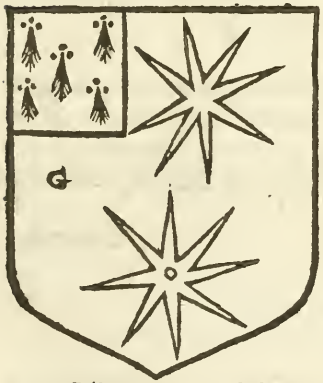
3. Beareth d'Or, two barres Sable, a quarter sinistre d'Ermyne.

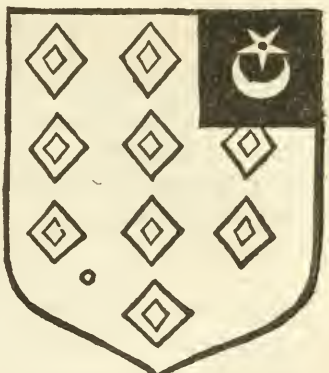
4. beares Gules, twoo pales de vaire, on a quarter sinistre d'Or, one fermaulx lozengie, Gules.

Beareth

Kyrrell beareth d'Or, vj. Cheurõs gules, a quarter de mesme. They muste bee here blazed two Cheurons, althoughe the quarter abateth one halfe of the Cheuron mountant, that is, the ouermoste Cheuron, and thys is a true Rule, whan ye shall see anye token abated, by the dignitie of the Canton: for the token or signe, although it should seme abated, yet it abideth perfect in blason.







1. The fielde is of the *Perle*, a playne Crolle *Diamonde*, Canton d'ermyne. For difference one mollet *Topazie*, signifyng the third brother of that house from whence in bloode hee is lineally descended. Thys ensigne appertey-

neth

Holenshed. neth to M. Laurence Holenshed, a gentleman endowed with diuerse noble vertues and excellēt qualities, very experte also in blazon deuises heroyques, and a feruent louer of all them, whiche embrace the studie thereof, wherefore worthye he is of such remembrance, and commendacion more ample.

2. Beareth Argente, one Cheuron Gules, & on a Canton Sable a *cinquefoyle d'Ermyne* perced. Thys Cote I haue seene borne also without a Canton, by the name of *Tyas.* Tyas.

3. Beareth Gules two *estoyles* of eyghte poyntes d'Or, *Leuerton.* a canton Ermine, by the name of Leuerton.

4. Beareth d'Or, ix. Muscles vert, boyced two three, three, one, on a Canton sinistre, Sable. one Cressante with a Mollet d'Argent perced.

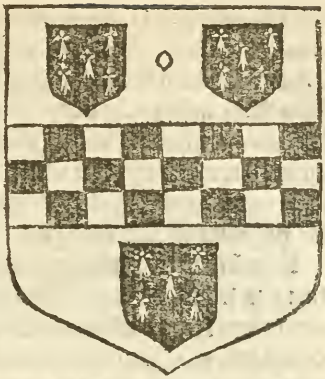
Basset. Hys fielde of the *Topaze*, three pples in poynte *Rubie* a Canton d'Hermine.

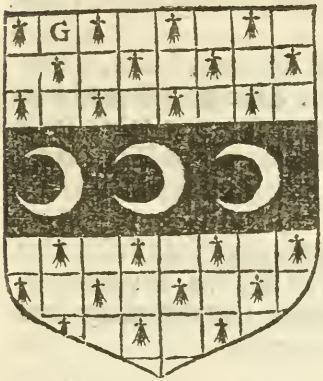
Souche. He beareth *Mars*, 8. Beasantes, *Solis*, 2.2.3.1. a Canton d'Hermyne.

¶ *Of Armes Checkey.*

MOreouer diuerse signes & tokens in armes are founde to bee compounded of sondrye metalles and colours, as also Checkey, and thereof whole fieldes are nobly borne: all which, these fewe examples folowing shal playnely teache you.

1. Beareth





1. Beareth Argent, a demy Lion berte, in cheife d'Oz, and Sable contrecomponed. Thys cheife is so termed, because it abideth of one metall and one coloure: and but of two Tractes onelye, therefoze in no wise maye bee called Checkey, although it appeare like thereunto. *Contrecompo-ned.*

2. Beareth Oz, a Fesse Checkey d'Argent and Sable, betwene thzee escocheons d'Ermynes. This Fesse as it is here of thze Tractes, is right Checkey. And an hole fielde, may be Checkey, *sans nombre*. *Checkey.*

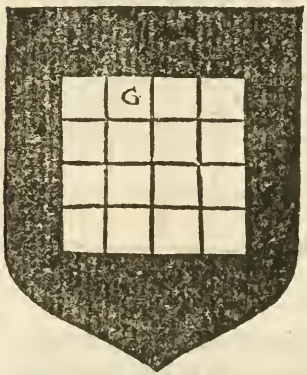
3. Beareth Checkey d'Ermine and Gules, on a Fesse Sable, 3. Incressants d'Argent. The Frenche Heraultes blaze *Incressante.*

blaze thys, *troys Croissans tournez.*

Cheife. 4. Beareth Checkey d'Argent and bert, in Cheife Gules, one Lyon naissant d'Or. Blaze thys by the Planettes thus. The field is checkye, *Lunæ*, and *Veneris*, a Lyon naissant *Solis* a cheife *Martis*. This might bee the cote of some aduenturous knyghte and a louer, for here hee hath the *Sunne* and *Moone*, that god and goddesse *Mars*, and *Venus*, for patrons in hys ensigne.

Warren. Hys fielde is Checkey, *Saphier*, and *Topaze*. And note, as there is whole fieldes Checkey of mettall and coloure, so are to bee seene, Bendes, Barres, Bordures, Cheurons, Saltiers, &c. Checquey. Also the two furres Ermyne, and Ermynes with anye coloure, doe ennoblyshe all Coates Checked.

Chesse Borde



C. Beareth Sable, a quadrate Checkye d'Argent and Gules. Thys is taken for a Chesse borde, or a Table made for the playe of the Chesse.

This game was first inuented by Athalus, as Master. G. Chaucer reporteth in hys dreame, saying.

¶At the Chesse with me she gan to playe
With her false draughtes full diuerse
She stale on me, and toke my feirse
And whan I sawe my feirse awaye
Alas I couthe no longer playe
But sayde, Farewell swete Ywis
And farewell all that euer there is
Therewith fortune sayde, Checke here

And Mate in the midde pointe of the Chekere
With a Paune errante, alas,
Full craftier to plaie shee was,
Then Athalus that made the game
Firste of the Chesse: so was his name.

The plaie at the Chesse, of all games moste prouetth mannes witte. And Sir Thomas Eliot in his Booke, entituled the Gouernour, saithe, That the Chesse, of all games, wherein is no bodily exercise, is moste to be commended: for therein is right subtile engyne, whereby the witte is made more sharpe, and remembrance quickened. And it is the more commendable, and also commodious, if the players haue readde the Moralization of the Chesse, & when they playe, doo thinke vpon it. Which bookes be in English: but they be very scarce, because fewe men doo seeke in playes for vertue or wisedome. In the olde time, it was the playe of Noble men: and therefore the Table thereof is not vnworthy to be borne in armes. *Et sic dein-signijs Scaccatis ad presens satis dictum est.* *Chesse.* *Go. Li. x. ca. 26 Fol. 81.*

Before in this booke I haue partely touched signes, or tokens borne in armes by diuers Nobles, & other Gentlemen, which I could not omit, by reason of the vsinge of so many examples. Therfore nowe hereafter shal folowe generally the blazon of beastes, foules, fishes, and other thinges quicke & deade, borne in Cote armour, and of the ye shal see a great number of examples: as of sundrie diuisions of Cote armours, charged with any of the honourable Ordinaries, especial or general, of Quadrates Royal, and other thinges Armoriall, not vnworthy to be redde, and borne in memorie.

There are sene & found oftentimes in ỹ armes of diuers excellent & noble persons, Tractes, simple, or plaine, & the same other while engrailed on both partes, and enuecked, sometime double traced, & flozied, & is then called a double Treasure, or Tressure. As in exampl'e. *Tractes, or Traces.*

Scottish king his Armes.

He beareth Or, a Lyon rampant, within a double treasure counterflorie, Gules. This is the Cote armoure of the Scottishe kinge.

I finde the said armes otherwise described in Latin, without mention made of anye tracte, or Tressour Counterflorie: (as in an Epistle whiche a certaine knight named *Darius Tibertus*, wrote to a Prelate called *Iulius Cæsar Cantelinus*, maie appeare in these woordes.) *Tuos Natales Regios non ignoramus ex vtroque Parente. Mater enim ex Banciorum prosapia, Regia est, cum qua affinitatem contrahere Aragonius Ferdinandus non est dedignatus. Cătellinorum verò familiam à Rege ipso Albionis Insulæ (quam Scotiam vocant) procedere, tum annales edocent, tum commune etiam insigne declarat. Ruber nempe in auro erectus Leo patenti ore, cauda ad caput reflexa, coloris Cyanei.* The Tressure here omitted in the Latine blazon, I yet finde an other diuersitie of a parte of the Lyon, from that whiche is borne of the Scottishe. For the Taude, or Taile of this Prelate his Lyon, is *coloris Cyanei*, of a bright blewe colour. This I thoughte good not to omitte, for the rareneste of the diuersitie. Also because this Lyon here described, is a beaste of moste honour, and also is called kinge of beastes. *Leo autem Græcè, Latinè Rex interpretatur; eò quòd sit Princeps omnium bestiarum.*

Difference in the taile of a Lyon.

Lyon.

I meane somwhat to treat of him, & his excellencie far passinge other beastes. I reade, that at his voice all other beastes dreade, and stinte sodainely. And in his Regalitie he maketh a circle about them with his tayle, so that al the beastes stande in greate feare to passe out ouer the line of his circle. And thus they stande astonied, and afraid, as it were, abidinge the Heste, and commaundemente of their kynge.

kinge. Plinie saith, that the Lyon is in moste gentlenesse and Nobilitie, when his necke and shoulders be healed with heare and mayne. This his Nobilitie, especially is espied when he rampeth. And the Lyons that be shorte, with crispe heare or mayne, *Imbelles sunt*: as Isidore saith. And suche Lyons fighte not. *Etymo Lib. 12. ca. 2.*

Nowe I will declare howe many, and sundrie wayes they are borne in armes, as Passante, Rampant, Saliant, Seiante, Couchante, Dazmante, &c. And also of sundrie fourmes and fashions, as Gardante, Regardante, Dorso an Dorso. i. Backe to backe, or endorsed, Combattante, Dimidiated, Parted, Couped, Dismembred, Cauled, Bicapited, Bicorporated, Tricorporated, Umbrated, or Shadowed. Their tayles forked, nowed, resignante, reuerberante, descendante, percussed, and contercoloured. In all these fourmes, or likenesses they are described, and pictured: as also otherwise ensigned or marked, then here is remembred. Wherefore I will presently write more, bothe of his bearinge diuersly, and of his sundrie natures and properties. *Diuersitie of bearing Lyõs*

1. Beareth Sable, a Lyon rampante d'Argent, crowned, by the name of Segraue. *Segrane.*

2. Beareth Vert, a Lyon Saliante d'Or. The difference, betweene these Lyons, the one Rampante, and the *Lyon Saliant*

other Saliante, is plainely in the saide Escotheons figured, accordinge to M. G. Leigh his description, in the Accidence of Armorie.

The Lyon when he pursueth man, or beaste, vseth to leape, and so he dothe not when he voideth, or fleeth. If a man shoote at him, the Lyon chaseth him, and throweth him downe, but neither woundeth him, ne hurteth him.

Isidor. Lib. 12 Cap. 2.

Isidore saithe, that there is one kinde of Lyon, whiche hathe ragged heare and mayne. And suche a Lyon is sharpe, and fierce of harte. *Animos eorum frons & cauda indicat. Virtus eorum in pectore, firmitas in capite.* Thus it appeareth, that theire courage, vertue, and stedfastnesse is knowne by their heades, breastes, and tayles.

Stokes his Cote.

The fielde is Gules, a Lyon Rampante, his Queue forked, d'Ermyne. This is borne (as I late sawe it in a Manour, called Chamber house in Werk) by the name of Stokes. Here the Lyon his tayle is forked. For by ytaile his boldenesse, and harte is knowne, as the horse is knowen by the eares. For when the Lyon is wrothe, first he beateth the earthe with hys tayle, and afterwarde as the wrathe encreaseth, he smiteth, and beateth his owne backe.

K. Beareth Or, a Lyon Seiante Sable, within an Orle d'Ogresses. Here he is figured sittinge. In perill the Lyon is moste gentle and noble. For when he is pursued with houndes, and with hunters, he then desireth not to lurke, nor hideth him self, but sitteth in the fieldes, where he maye be seene, and araieth him selfe to defence. *Lyon Seiante*

L. Beareth Sable, a Lyon Couchante, & three Lyams in chefe d'argẽt. *Solinus* saith, that ỹ Lyon dreadeth, whẽ he seeth or heareth a whelpe beatẽ: and by none other meanes, waies or dealinges, he is chastized, corrected, or made to couche. *Circa hominem Leonum natura est benigna, vt nisi læsi, nequeant irasci. Isidor. Ety. Li. xii. Capite 2. de Bestijs.* *Lyõ Couchãt.*

Lyon Dormãt

Ꝑ. Beareth Uertte, a Lyon Dormant, betwene fire wheles d'Or. 3. 2. and 1.

Isidore saithe, that the Lyons eies are as though he were awake, when he sleapeth. *Cum dormierint, vigilant oculi.* They dreade noyse, and russhing of wheles, but fire muche more. *Rotarum timẽt strepitus, sed ignes magis. Modicè dormiunt. Hæc ille.*

Lyon Rampant vulned.

Ꝑ. Beareth Gules, a Lyon Rampant, d'Or, vulned with a darte d'Argent. This Lyon is wounded, and when he is so, he takethe woonderfully heede, and knoweth him that firste smote him, and repsethe on the smiter, though he be in neuer so greate a multitude. *Vulneratus, percussorem obseruat acutissimè, & in quantalibet appetit multitudine. Isidorus.*

D. Beareth Azure, a Lyon Passante, d'Argente. This Lyon is in the plaine field, according to the highenesse of of his stomake: which is such, that if he happen to come into any Woode, or Couerte, he runneth out of the same with swifte course, accountinge it vile shame, to lurke, or hide him selfe. *Lyon Passant.*

P. Beareth Ermine, a Lyon Passante, Gules, armed, & langued d'Azure. This Lyon is nowe goinge to showe him selfe in his Regalitie, keeping as it were, a moderate pase in viewing of his vassalles that be vnder his obeisance. And in this his kinde, he showeth as it were, his mercie towardes them, in sufferinge them to liue vnder his gouernment quietly. *Isidore* saith, that their nature is also benigne, or gentle towardes mankinde. *Vt nisi læsi, nequeant irasci.* Their mercie is known by many, and ofte examples. *Prostratis enim parcunt. Captiuos obuios repatriare permittunt.* They neuer slea a man, but in greate hunger. The saide Cote armoure is borne by the name of Drewe. *Lyon Passant.* *Ety. Isidor. Lib. 12. cap. 2.* *Drewe.*

Passant, Gradante.

D. Beareth Sable, a Lyon Passante, Gardante, betwene three keies d'Or. This Lyon here noted, is as it were consideringe his estate, beinge fourmed in his kindenesse. For he is a right kinde beast, and knoweth, and loueth hym that dothe him good. The Lyon (wherof *Appian* the Gramarian dothe speake) is also straunge for his kindenesse, & almost incredible. A seruant that had ronne awaye from his Maister, and hidde him selfe for feare in a Caue within a greate Woode, tooke a thorne out of a Lyons foote, whiche then came to him for succoure, as he laye there. Howe, when he had donne, the Lyon to requite his good turne, broughte suche meate to the Caue, as he coulde kill in the woode. The whiche meate the seruaunte rostinge in the Sunne, beinge in the moste hote Countrie of all Africa, did eate from time to time.

Plinius Li. 8. cap. 12.

At lengthe yet beinge wearie of suche a lothesome life, he lefte the Caue, and came abroade, by meanes whereof he was taken againe. And beinge a slaue to his Maister, (who had power of life and deathe ouer him) he was condemned to be caste to the wilde beastes at Rome, there to be deuoured of a Lyon.

The poore caitife stoode pitifully in the sight of thousandes, euer lookinge when he shoulde be deuoured. It happened at the same time, when this felowe was thus adiudged to die, that the same Lyon was taken, whose foote he healed in the woode. When the Lyon was put to him, he came first very terribly towardes this felowe, and immediately knowinge what he was, stoode stil, and at lengthe fawned gently vpon him. The felowe, at first being amazed, began to take harte vnto him afterwardes,

as halfe

as halfe knowing him likewiſe, and thus they began both to take acquaintaunce the one of the other, and plaide together a good ſpace without all danger. Whereupon the people beinge amazed, muche woondered at the ſtraungeneſſe of this thinge. And ſtandinge thus aſtonyed, they ſente to knowe of the ſlaue, what this matter ſhoulde meane. Unto whom this poore wretche opened the whole thinge altogether, euen as it happened. When the people hearde this, they not onely reioyced much at the ſight thereof, but alſo they made earneſt requeſte to his maiſter for his life. His maiſter marueilinge as muche as any of them at ſuche an vnwoonted kindeneſſe: gaue him, not onely his life, but alſo his freedome. *Thãkefulnes of a Lyon.* *Vidd Aul. Gel. Noc. Atti. Lib. 5. Cap. 14.*

And nowe, to the ende he might haue ſomewhat whereupon to liue, the people gaue him a Fee for terme of his lyfe. The felowe by and by gotte him a Lyne, and a Coller, and carried the Lyon vp and downe the Cittie, in ſuche ſorte, as Huntſmen carry a Greyhound, or a Spaniell, the people ſtill woondringe, and ſayinge euer as he came by: Behold a man that hathe cured a Lyon: behold a Lyon that hathe ſaued a man. *Leo hoſpes hominis: homo medicus Leonis.*

Hereby the thankefulneſſe of the Lyon is to be noted, and the example to be marked of all ſuche, as woulde accoumpte them ſelues, either more naturall, or kinde, then the Lyon. And let vs not doo that, whiche brute beaſtes haue not ſeemed to doo, but learne to be kinde one to an other, and thankefull.

Of the properties, or nature of the Lyon, I neede write no more, but I will you to reade *Ariſtotle*, *Plinie*, *Iſidore*, *Solinus*, and *Bartho. De proprietatibus rerum.* And there you ſhall finde a large fielde of them.

And who ſo deſireth to knowe the difference betwene Lyons Gardante, and Regardante, &c. then let him peruſe M. G. Leighe his Accidence of Armorie, and there he ſhalbe reſolued in the moſt of them. Yet hereafter ſhalbe deſcribed the ſundrie bearinge of diuerſe Lyons in ſeuerall

rall fieldes, and amongeſt other tokens of Armes.

The fielde is Sable, twoo Cranes Addorſez proper. In Chiefe, a Creſſante d'Ermyne.

Pigmei. Cubitę.

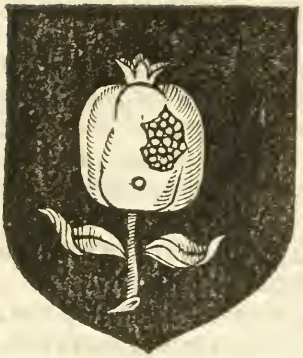
I reade, that there be certaine people betweene Indie, and Cathaye, called *Pigmei*, of ſtature but one Cubite longe, whiche containeth one foote and an halfe. And *Plini* ſaith, that they bee armed in yron, & fight with Cranes, & do ride on goate buckes, and haue arrowes, and dartes, to ſhoote and caſte at Cranes, that purſue them. In the ſpringe time they gather an Hoſte, and comme to the Sea, and deſtroye bothe theire egges, and byrdes, with all theire mighte, and ſtrength. They make many ſuche voyages, whiche if they lefte vndone, Cranes would ſo much there encreaſe, and be ſo many, that the *Pigmei* coulde not withſtande them. And ſomme write, that they arraye them ſo with feathers, as thoughe they hadde wynges. And of their battaile with Cranes, and of their ſtature, I finde it thus written: *Pigmei homuntiones ſunt paruuli in India, vnius tantum cubiti ſtatura, vel etiam breuiores, qui cum gruibus auibus aſsiduè certant, ab eiſq; vincuntur ſæpiſsimè. Iſidore* (becauſe of their ſmal ſtature) calleth them, *Nani*, Dwarfes. And the Grecians call them *Pigmeos: Eò quòd ſint ſtatura cubitales*. But who ſo euer will reade a proper *Embleme* of them, ſee *Alciate Lib.1. Emblem.20.*

Vide Plin.li. 7. Cap.2.

Iſidor. Ety.li. 11. Cap.3.

Of the nature of the Crane, yee maie reade hereafter, in this Booke, where ſpecially I entreate thereof.

The



The field of Cupid, that God of loue, is Sable, a Pomegranade proper. *Alciate* thus describeth Loue, and hys Enſigne, in theſe woordes: *Amor eſt iucundus labor in laſciuo otio, cuius Signum eſt Punicum mallum in Clypeo nigro.* The interpretation hereof, (the Authour nexte before mentioned) leauethe to euery one, after hys iudgemente, or to iudge of the ſaide deſcription of Loue, or his Enſigne, as they pleaſe. But if yee will haue Loue, or Cupide excellently ſette foorthe, euen in his colours, as he is fayned of the Poetes, then reade the ſaide *Alciate* his *Emblemes, Lib.* I. *Commentar. XCVII. in ſtatuam Amoris*, and M. G. Chaucer, eſpecially his booke entituled, The Romante of the Roſe.

Cupid his Enſigne.

The field is Gules, a Mermaid, or *Syren* proper, playing on a Harpe, d'Or. The Mermaide is a ſea beaſt, woonderfully ſhapen. *Iſidore* ſaith, *Li.* II. *ca.* 3. where he treateth *De Portentis*, that there be three *Syrenes*, ſomedeale Maidens, and ſomedeale foules, with wings & clees. One of them ſingeth with voice, an other ſhamble, and the third with Harpe. Thei pleaſe ſhipmen ſo greatly with their ſonge, that they drawe them to peril, and to ſhipwracke. The cauſe why they haue winges & clees, *Quia Amor & volat, & vulnerat. Secundum verttatem autem meretrices fuerũt, quæ tranſeuntes, quoniã ad ægeſtatẽ deduce-*

Syrenes, or Mermaidens

bant., his fictæ sunt inferre naufragia. In fluctibus commoraſſe dicuntur, quia fluctus Venerem creauerunt,

Phiſiologus ſpeaketh of *Syrena*, & ſaith, it is a beaſte of the ſea, in ſhape wonderfull, as a maide from the Nauell vpward, and a fiſh from ỹ nauel downewarde. This beaſte is glad, & mery in tempeſt, & heauy & ſad in faire weather. Shee cauſeth ſhipmen to ſleape with the ſweteneſſe of her ſonge: and when ſhe perceiueth them to be on ſleape, ſhee entreth the ſhippe, and ſo vſeth one of them, whom ſhee beſt liketh, as here is not to be ſpoken, or beleued.

Sphinx.

S. beareth Sable, a *Sphinx*, d'argent, crined, & pẽned d'or. *Diodo. Sicul.* ſaith, that this was a monſter which did propound a certaine Probleme to them ỹ paſſed by her to ỹ city of *Thebes*: & by her they were out of hand deſtroyed, onles they could expound ỹ ſame Probleme, whiche at laſte, *Oedipus filius Regis Thebanorũ* (paſſing by ỹ mountaine, where the ſaide monſter was) did expound. And therefore (as the ſaid *Diodore* reporteth) *Semet ex monte præcipetauit*: Shee caſte her ſelfe headlonge downe the hill, where ſhee did alwaies abide to ſtop ỹ paſſage to thoſe that went to the ſaid Citie. The which Probleme I haue take forth, as it metrized by Iohn Lydgate, in his woorke whiche he wrote of ỹ deſtruction of *Thebes* that City: *In hæc verba.*

Probleme.

There is a beaſte marueilous to ſee,
The which in ſooth, at his natiuitie
Is of his might, ſo tender, and ſo greene,
That he may him ſelfe not ſuſtaine
Vpon his feete, though he had it ſworne,
But if that he be of his Mother borne,

And

And afterwarde, by proceſſe of age,
On foure feete he maketh his paſſage.
And then vpon three, if I ſhall not faine,
And alderlaſte, he goeth vpright on twaine:
Diuerſe of porte, and wonderfull of cheeres,
Till by length of many ſundrie yeeres
Naturally, he goeth againe on three,
And ſithen on foure, it maie none other be.
And finally, this is the trothe plaine,
He recouereth kindely againe
To the matter, which that he came fro.
Loe here my Probleme is all idoo.
Muſe thereupon without warre or ſtrife,
It to declare, or els leeſe thy life.

Thilke beaſte (q. Oedipus) thou ſpake of hereto- *Oedipus expoundeth the Probleme, or Riddle.*
Is euery man into this world ibore, (fore,
Which may not goe his limmes be ſo ſofte,
But as his Mother beareth him alofte
In her armes, when he dothe crie, or weepe.
And after that he ginneth for to creepe
On foure feete in his tender youthe
By experience, as it is ofte couthe
Aforne reckened, his handes both twoo.
And by proceſſe, thou maiſt conſider alſo,
With his twoo feete, for all thy fell tene,
He hathe a ſtaffe, him ſelfe to ſuſtene.
And then he goeth ſhortely vpon three,
And alderlaſte, as it muſte needes be.

Voiding

Voiding his ſtaffe, he walketh vpon twaine,
Till it ſo be, through age he attaine
That luſte of youth waſted be and ſpente.
Then in his hande he taketh a potente,
And on three feete thus he goeth againe,
I dare affirme, thou maiſt it not withſaine.
And ſoone after, through his vnweeledy might,
by influence of natures right,
And by experience, as euery man maye knowe,
Like a childe, on foure he creepeth lowe.
And for that he maie here no while ſoiourne,
To earth againe, he muſt in haſte returne,
Whiche he came fro, he maie it not remeue.
For in this world, no man maie eſchewe
This very ſothe, ſhortely and no doubte,
When the wheele of kinde commeth aboute,
And naturally hathe his courſe ironne,
By circuit, as dothe the ſheere ſunne.
That man, & childe, of high, and lowe eſtate,
It gayneth not, to make more debate.
His time is iſette, that he muſt fyne,
When Atropos, of malice dothe vntwyne
His liues threede, by Clotho firſt compouned.
Lo here thy probleme, fully is expouned.

The deſcripti on of Sphinx by Io. Lydgat

This Monſter had alſo by deſcription,
Body, and feete of a fierce Lyon.
And like a maide, in ſoth was heade and face,
Fell of his looke, and cruell to menace.

The deſcription of this Monſter is more aptly declared in Latin by *Alciate, Embl.* 46.

Although this be a Monſter horrible, yet *Auguſtus Cæſar*, at the firſte entrie into his Empire, vſed the ſame for his ſingular, or moſt ſecret Enſigne: as ye maie reade in ỹ booke entituled, *Heroica M. Claudij Paradini. Fol.* 21.

Apes called Circopetici.

The fielde is Uerte, twoo Apes *Circopetikes* combattante, with tayles reflexed, Golde. *Iſidore* ſaith, that there ben fiue kindes of Apes. Of the which the Sphing before mentioned is one. And theſe here next deſcribed, are others, and are called *Circopetici*, which are a kind of Apes hauinge tayles.

Ape Cenophe

The third kinde of Simies, or Apes, are called *Cenocephali*, whiche are in all proportions of the bodye, like to the common ſorte of Apes: but in the face moſte like vnto an hounde. *Vnde & nuncupati.*

Ape Satyre.

The Apes, called *Satyri*, are pleaſante in face, and of a merye countenaunce, and often mouinge, and playinge. And theſe be the fourth kinde of Apes.

Ape Callitrice.

The fifte kinde of Apes are called *Callitrices*. Theſe in the face haue a longe beарde, and a broade tayle. Apes are wiſe, or ſkilfull of the Elementes. They are merye, and reioice at the newe of the Moone, but at the full, and waning, they are triſte, and ſadde. Their yonge ones, whom they loue beſte, they carrie before them, and are ſo impatiently in loue with them, that with muche embracinge, they doo often ſtyfle, and kill the ſame, as *Plinie* ſaithe.

Fœtus ſuos impatienter diligit Simius.

The

Satyre.

The field is Sable, two Herõsewes d'Argẽt. And to this Creſt vpõ ẏ helme on a wreath d'or, & Azure, a Satyr proper, manteled Gules, dobled d'argent. Theſe Satyres (as *Iſidore* ſaith) ben ſomwhat like men, hauing croked noſes, & hornes in ẏ foreheade, & feet like vnto goates feete. Such an one ſawe *S. Anthonie* in the wildernes. *Qui interrogatus à Dei ſeruo, reſpondiſſe, fertur, dicens: Mortalis ego ſum vnus ex accolis Heremi, quos vario deluſo errore, gẽtilitas Faunos, Satyroſq́, colit.* This Satyre is alſo called *Faunus, aliàs Pan, Deus Ruſticorum, et Paſtorum à Poëtis fingitur.*

Ye

Hee deliteth to bee in woodes, and on hyghe hylles. Hee was worshipped as a God of the husbandmen, and herde kepers in Arcadie, whiche countrey is full of hylles, and aboundante of flockes of shepe. *Leonicus* sayeth, that *Fauni*, bee the same, whiche are called *Satyri*, and *Syluani*, and are monstres in Ethiope, of the shape of man, yet hauing hornes, berdes, and feete like to goates, beyng also very swift and lecherous. Of thys, and manye others, that haue the shape of men and of beastes, ye maye reade in *Plynie*, *Solinus*, *Paschasius*, *Isidore*, &c. yet of some of them more hereafter shalbe spoken in theire places. *Leonic. lib. 2. ca. 24. de var. Histor.*

R. Beareth Azure, a *Minotaure*, d'Argente, on a bendlet sinistre sable, these lettres *S.P.Q.R.* d'Or. This is also an horrible monstre, hauyng parte of the shape of man, & parte of a Bull: whereof hee is called *Minotaurus*: whiche monstre, how hee was conceaued and begotten, and of the *Labyrynthe*, or of th'obscure and intrycate buyldinge, whiche *Minos* kynge of *Crete*, caused *Dedalus*, that cunnyng workeman to make, wherein the sayde Monstre was hydde, ye maye at full reade and understande of them, in Ouide. lib. 2. *de Arte amandi. Idem lib. 8. Metamor. Virgil. lib. 6. Aeneid.* Thys picture of the *Minotaure*, the *Romaynes* of olde tyme, did beare in theire auntientes of warre: as maye appeare by ỹ fower lettres trãsuersed on the bende moste manifeste: *Senatus Populus Que Romanus*, declaringe hereby, that the same *Minotaure*, was the noble token or ensigne of the Senate & people of Rome: as is affirmed by Cicero, & many other learned writers. And what is signified by the bearing thereof, loke Alciate, *lib. 1. Embl. 8.* *Minotaure.*

Centaure.

The *Centaure* is an other mõstre, and taketh hys name (as *Isidore* sayeth) for that hee is of a mixte kynde, the one halfe of man, the other halfe like an horse. These were supposed to bee horsemen of the countrie of *Thessalia*, which pricked vp and down of horses, and therefore some of them semed that Horse and man were one bodye: *Inde Centauros fictos asseruerunt.*

Hyen.

B. Beareth Argente, an *Hien* saliant Sable, and one Escaloppe sinistre d'Azure.

Thys is a cruell beaste, in quãtitie like vnto the wolfe: & he is called *Hyena* of *Hyando*, for ỳ hee reyseth to hys praye with open mouth and voyce, and in hys necke is heare, as in the necke of an horse, and vpon al the length of hys ridge also. Hee commeth to houses by nyghte, and feyneth speache of mankynde, and calleth some man by hys name, and when he hath hym without the dores, he deuoureth hym: Likewyse, doth he houndes, as gladly as men, by suche hys feyned speache. It is wonderfull what *Plinye*, *Aristotle*, *Solinus*, &c. writte of thys Beaste.

Tigre.

C. Beareth Azure, a Barre engraled d'Or, betwene two *Tygres* passante d'Argent.

The *Tygre* is a beaste wonderfull in strength, and moste swifte in flighte, as it were an arrowe. For the *Persians* call an arrowe *Tigris*. Hee is distingued with diuerse speckes: and of hym the floode *Tigris* toke the name: *q. is rapidissimus sit*

omnium

omnium fluuiorum. Thys flode is in *Armenye*, and the *Tygre* is bredde there also. It is saide, that *Bacchus* vsed these beastes in hys chariot, for theire meruelous swiftenes in conueyng of the same.

Panther.

D. Beareth Or, a *Panther*, regardant, proper in Felle, betwene three Dolfes verte.

The *Panther*, is frende to all Beastes, saue the *Dragon*, for hym hee hateth full sore. This beaste hath on his skinne litle rounde spottes, some blacke, and some white: and all fower foted beastes haue likynge to beholde his colours: And therfore, where hee is, thither will they resorte, because of ỹ swete sauour that commeth from hym, which the Dragon onely can not abyde. And though the *Panthere* bee a ryghte cruell beaste, yet hee ys not vnkynde, to them that helpe or succourre hym: as *Plinye* putteth an example of one, that delyuered and helped vp a *Panther* hys whelpes, that were fallen into a ditche, & the *Panther* lad hym out of the wildernes with glad semblãce, and fawned on hym, and as it semed in a maner thanched hym ryght hartely.

Parde.

The Parde, nerte to the Panther, (as Isidore sayeth) is the moste swifte Beaste, *& preceps ad sanguinem. Saltu enim ad mortem ruit.* Hee hath diuerse rounde speckes in hys skinne, as the Panther. And varieth not from hym in colour, but onely that the Panther, (as Plinie witnesseth) is more full of white speches.

Leopardc.

The Leoparde also is a Beaste most cruell, and is gendred in spouse breache of a Parde, and a Lyoneste, *& tertiam originem efficit, vt dicit Isidorus.* Plinye, in hys naturall hystorie, sayeth: that the Lyon gendreth with the Par

de, or the Parde with the Lyoneſſe, *& ex vtroque coitu degeneres partus creari*: & of ſuche gendring commeth vnkinde pardes, as of an horſſe, and of a ſhe Aſſe, or of mare, and a male Aſſe, is gendred a Mule The Leoparde hath diuerſe colours, as the Parde hath: and purſueth hys praye ſkertelynge and leaping, and not runnyng. But yf hee take not hys praye in the thirde leape, or in the folwerth: then hee ſtinketh for indignacion, and goeth backewarde, as though he were ouercome, and is lyke to a Lyon in bodie, tayle, and fete: but in the ſhape of the heade hee is like to the Parde. Hee is muche leſſe in bodye then the Lyon, and therefore hee dreadeth the Lyon.

Vnicorne.

C. Beareth Sable, an Vnicorne trippynge d'Argent, in chyefe a maydens heade, crowned verte.

Thys Beaſte of the Grekes is called *Monoceron*: id eſt *Vnicornis*: for that hee hath in the myddle of hys forehead an Horne of fower fote longe: & that horne is ſo ſharpe, and ſo ſtrong, that he throweth downe or thirleth all that he repaſeth on. He fighteth ofte with th'Elephante, and woundeth hym in the wombe, and ſo throweth hym downe to the grounde. Alſo hys ſtrength is ſuch, that hee is not taken with anye power or myghte of hunters, *ſed ſicut aſſerunt qui naturas animalium ſcripſerunt*, A *Mayde* is ſet there as hee ſhall come, who openeth her lappe, and the *Vnicorne* leauing all hys fiercenes, layeth thereon hys heade, and then falleth on ſlepe, and ſo is take or ſlayne with dartes of hunters, althoughe nature had geuen hym no armoure, to defende hym withall.

H. Beareth Sable and Gules, parted with a Cheuron betwene three heddes *Rhinocerontez* coped d'Argent.

Thys

This Beaſte of the Grekes is called *Rhynoceron*, for that hee hath an horne in hys noſethyrle: and differeth but in that one parte from the *Vnicorne*. Hornes bee geeuen to beaſtes by nature, to defende them with, in ſteade of armoure and weapon, and bene therfore ſett in the ouermoſt parte of the heade, that they maye alwayes bee readye, to withſtande theire enemies, and to defende the wrongs offered vnto them: But to theſe two beaſtes nert before deſcriued, nature hath otherwiſe placed theire hornes, might, and power, as in the middeſt of their foreheade, and noſethyrles. *Rhynoceron.* *Hornes.*

B

I. Beareth Azure, an *Elephante* d'Argente, portant a turret d'Or. Thys Beaſte paſſeth all other power foted Beaſtes in quantitie of bodie. *Porus* kynge of the Indians, lying in cãpe, on the further ſide of the Ryuer of *Hidaſpis*, had 85. *Elephantes* of huge bodie and ſtrength, to let the paſſage of the greate *Alexander*, with hys armye, as in the hyſtorie of *Q. Curtius* is declared. Theſe Beaſtes therefore, whan they bee tamed are beſt in chiualrie, for they without all feare ouerthrowe men of armes, bee they neuer ſo ſtrongely ranged in battayle, yet they flee a mouſe, & dreade the leaſte grunte of a ſwyne. Alſo when the *Elephantes* of the ſayde kyng *Porus*, were by the ſouldious of the great Alexãder, with a certaine kinde of weapons called *Copidæ*, ſore wounded, and put in great feare, then weare they more hurtefull to theire owne gouernoures, caſtyng them downe to the earth, and tearing them in pieces, then terrible or fearefull to theire enemies, runnyng out of the battayle like ſhepe. But their vnwonted crie, bringeth a great terrour, *Elephante.* *Q. Curt. li. 8.* *Copidæ.*

terroure to their enemies, and especially to horse, that naturally doe feare them. *Plinye* sayeth, that among beastes, the *Elephante* is moste of vertue: so that vneth among men is so great redynes founde, they learne so well, and are so easie to bee taughte. In so moche, that they bee taughte to knowe the kynge, and to worshippe hym, yea, to doe vnto hym reuerēce, with bowing of their knees. The *Elephante* which kyng *Porus* (before named) did ride vpō, was taught to bende towarde the Earthe, as it were submitting hymselfe: whiche when other of the Elephantes sawe, they likewise bowed downe theire bodies. Thys *Elephante* also, seynge the bodie of hys ruler and kyng vpon the grounde, readie to bee spoyled, and hys harneste and vesture aboute to bee pulled of, hee than began to defende hys master, runnyng vpō his spoylers, and wente about, to lyfte hym agayne vpon hys backe. For (as the sayde *Q. Curtius* reporteth in hys hystorye, whiche hee writte of the actes of the great *Alexander*). The *Elephantes* of kynge *Porus* in the conflict betwirte hym and the same great *Alexander*, were sene with theire longe Tronckes, (whiche they call *Proboſtides*) to take men in theire armoure from the grounde, & to deliuer them vp to theire gouernours: and whome they coulde not holde, those they trampled to death with theire fete. These beastes are slowe, & not apte sodeinly to moue, *Aiunt Plutoni ſacrum hoc animal eſſe.*

Elephante his witte & puiſſaunce.

Tronckes.

Proboſtides.

Vpon these beastes the *Perſians* and *Medes* vsed to fighte in towers of tree, and out thereof threwe and caste dartes, as it were out of towers or castles. And as it is redde of ỹ *Elephante*, hee is more easie to bee tamed, and more obedīēt to man, than any other wilde beaste.

Elephante.

The *Elephant* his nose is longe and greate, and harde as an horne: and hee vseth hys nose, in steade of an hande, takyng thereby meate and drincke, and putteth it in hys mouth: *& eſt angui ſimilis, vallo munitus eburneo.*

The *Elephante* whan hee sitteth bendeth hys feete, & maye not bende all fower at once, for heuynes and weighte of

hys

hys bodye: but bendeth the hynder legges right as a man. He lyeth neuer dolwne to sleape, by reason of the hugenes of hys bodye: wherfore when hee is wearie, he leaneth to a tree, and so resteth hym some what. Hee lyueth three hundreth yeare as *Isidore* sayeth. Also it is writte of them, that yf they see a man comming agaynste them in the wildernes, yf hee bee oute of hys waye, for that they woulde not affraye hym, they will drawe themselfes some what oute of the waye, and so passing softely by little and lyttle before hym, they (as it were) teache hym the waye. And yf the *Dragon* (betwene whom and hym, is perpetuall wrath and stryfe) come agaynst the man, then they defende hym, and fighte with the *Dragon*. Thys they doe especially whan they haue ponge soles, for they dreade the man seeketh theire soles: And therefore they firste deliuer them of the man, that they maye the more surely kepe and fede theire ponge ones. *Apud solam Africam & Indiam Elephanti prius nascebantur: nunc sola eos India gignit.*

He beareth verte, a Griffō sergreāt siluer, winged d'or. *Griffon.*

ij. Beareth Argente a fesse, betwene three Cyphons heades rased sable. Thys coate appertaineth to Hals of Kenedoñ in Deuonshire. Hals

The Griffon is a beaste with wynges, and is fower fo-

ted, and also like vnto the Lyon in all partes of the bodie, and to the Egle onely in the heade and wynges. Hee is strong enemye to the horsse, and is of suche might as he is able to take vpp an horsse and a man armed vpon hym. Hys Clees or talentes are so great and large, that of them bee made Cuppes, to set vppon bordes or tables of kynges and prynces. *Hoc genus ferarum in Hiperboreis montibus nascitur:* In these mountaynes, is plentye of Golde & precious stones, as *Smaragdus, Iaspis, & Christal*, which the Gryffons kepe, and suffer them not to be taken from thence, as dyuerse writers affirme the same. And of an other maner bearyng thys beaste, take here an other example.

The fielde is d'Or, a Gryffon sergreant Sable, on a mountayne verte. Here hee is displayde in hys propriete and dominion.

Cameleon.

D. beareth Argente, a Cameleon, propre, betwene fiue Pheons Sable. 1. 1. and one.

Thys is a lytle beaste, and hathe not one coloure of hys bodye, but changeth ful soone and often into dyuerse colours, excepte redde and whyte, hys face is, as it were a beaste compounded of a swyne and of an Ape, beyng like to ỹ Ewte in the bodye. Hys sydes bee euen longe to the nether parte of hys wombe, as it were a fishe: and hys ridge bones bouche vpward, hys tayle is full longe, & smal at th'ende, hys feete bene shorte, & hath clees, like to ỹ clees of a Birde, & all his body is roughe & sharpe, as the bodie of a Bardan. Hys most might and strengthe ys agaynste the kynde of Gossehawkes: for hee drawethe vnto them, and they flee vnto hym, and so hee taketh them wilfully to other beastes to be deuoured. But what beaste soeuer it bee, he is accompted among cleane beastes.

Hee

He liueth by the ayre: *Semper hyans, & aperto ore, quo solo viuit, & nutritur, attrahens, & respirans. Oculos habet semper serpori concolores, eos nunquam claudit, nec pupillam mouet.*

P. beareth Or, a Cameleoparde, Sable, *Maculé dargent.* This beaste is so named, for that he is poudered with white spottes, as the Parde, hauing an heade like to the Camell, the necke of an horse, & feete like a Bugle: *Hunc Aethiopia gignit.* This beaste (as *Plinie* saithe) is more worth in sight, then in fiercenesse, and is so mylde, and softe, as a sheepe. He was iudged cleane to meate by *Moyses* Lawe, but not to sacrifice, for he is cloue footed like a Bugle, and cheweth his cudde, as a Camell, and therefore it was lawful to eate thereof. *Cameleopard.* *Deutero. 14.*

A. beareth d'Argent, a *Linx* proper, regardant. This beast is like the Wolfe, and hath the face of a Lyon, the bodye spotted like a Panther, and is of the greatenesse of a Doe. His Urine (as it is saide) turnethe into a Pretious stone, that is called *Ligurius.* And this beast dothe perceiue the same, and naturally hathe enuie, that it should turne to the vse of mankinde: and therfore he hideth it with sande or earth, when he hathe pissed, whiche causeth it to be sooner harde, and to turne into a stone. *Linces (dicit Plinius) extra fœtum vnum non admittere secundum.* *Linx.*

Fiber.

R. beareth Uerte, a *Fiber*, Argent. This beaſte, *Animal eſt amphibion*, becauſe he can liue bothe on the lande, and in the water, and maketh houſes or dennes, arraied with wonderfull craſte, in the bzinckes of Riuers, and waters, as *Plinie* ſaithe. He is alſo named *Caſtor, à caſtrando*. For he geldeth him ſelfe, when he perceiueth that he is purſued of the hunter, and bitinge of his ſtones, which are marueilouſly good in medicines, layeth them in the ſighte of the hunter, knowinge by nature, that he is hunted for the ſame, and ſo he eſcapeth deathe. The whiche *Cicero in Scauriana* affirmeth: ſayinge, that he ranſometh him with that parte of his body, for the whiche he is moſte purſued. *Iuuenall* alſo ſaithe, that he geldeth him ſelfe, for the deſire he hath to eſcape. This beaſt in ſhape is wonderfull, for his tayle onely is fiſhe, and all the other deale of his body hathe the fourme of a litle hounde. His hynder feete be as it were feete of an hounde, wherewith eſpecially he goeth on the lande: and his twoo forefeete bene as it were the feete of a Gooſe, and therewith he chiefely ſwimmeth in the water. In runninge he is very ſlowe, *Ob ventrem tumidum, & ad terram pendentem*. His ſkinne is full pretious, and properly white.

S. bea-

He beareth d'Argente, fiue Fuſilles in Feſſe Gules, in Chiefe three Beares heades, Sable. The Beare (as *Iſidore* ſaithe) is a beaſte right ſtrong in the armes, and loynes. *Vnde interdum erecti inſiſtunt.* The Beare fighteth with Hartes, wilde Boȝes, and with houndes, thȝowing them downe to the grounde, and byting them very ſoare. He is enimie to ȳ Bull, and therefoȝe goeth vpright againſt him, and oft holdeth his hoȝnes with marueilous ſtrength in his foȝefete, and ſo ouercommeth him. He is an vnpatiente beaſte in his fighte, and wil be auenged on all thoſe, that hurte him. *Vrſus fertur dictus, quod ore ſuo formet fœtus, quaſi Orſus. Nam aiunt, eos informes generare partus, & carnem quandam naſci, quam mater lambendo in membra componit. Vnde eſt illud: Sic format lingua fœtum quum protulit vrſa. Sed hoc immaturitas partus facit.*

Bofſewell.

Beare.

The field is Azure, a wolfe Saliante, d'Argent, langued Gules. *Ariſtotle* ſaith, that the Wolfe openethe his mouthe moſte wyde, and that he hathe moſte ſtrength in his mouth. And *Phiſiologus* ſaithe, that the vertue, & ſtrength of ȳ Wolfe is in the breaſt, the clawes, & ȳ mouth, and leaſte in the hynder parts. By kind he deſireth to eate fiſhe. Some ſaie, they are called *Lupos, quaſi Leopos*, becauſe they haue much ſtrength in their feete, as ȳ Lyon,

Wolfe.

that what so euer he treadeth on, it liueth not. And if it happeneth in any wise, that in treadinge vpon stones, he maketh any noyse with his feete, then he forthewith chaffeth that foote with harde bytinge. His eyes shine by nighte, as Lanternes. *Rapax autem bestia est, cruoris appetens. De quo rustici aiunt, Vocem hominem perdere, si cum prior Lupus viderit. Vnde & subitò tacenti dicitur: Lupus est in fabula. Certe si se præuisum senserit, deponit feritatis audaciam. Famem diu portant, & post longa ieiunia multum deuorant.*

Phisiologus writethe, that the Wolfe cannot bende his necke backewarde in no moneth of the yeare, but in Maye onely, when it thundreth. *Solinus* saithe, that in his tayle he beareth a locke of heare, whiche exciteth loue: and dothe it alwaie with his teethe, when he dreadeth to be taken.

Wolfe Ethiope. *Isidore* saith, that in *Aethiopia* bene Wolfes with hearye maynes in their necke, and on their bodie so spotted with variable colours, that they lacke no manner of colour.

Wolfe Indie. *Aristotle* saithe, that in Indie is a Wolfe righte cruell, that hathe the face, or countenaunce of a man, feete like vnto the Lyon, and tayle as a Scorpion. His voice much soundeth as it were a mannes voice. He is as swifte as an Harte, and also full hardie, and fierce.

Howndegate. He beareth Gules, a Cheuron engrailed, betwene three houndes Sciante, d'Argente. An Hounde, as some iudge, is thoughte to take his name of lowde barkinge, or openinge: *Eò quòd insonet: Vnde & canere. Nihil autem sagacius canibus.* *Isidore* saith, that he hath more witte, then any other beaste. For they knowe theire owne names, loue theire maisters, defend their maisters houses, put them selues wilfully in perill of deathe for their maisters: takinge also prayes for them,

them, yea, forsake not their maisters, euen when they be deade: as by the dogge, or hounde of the Romaine *Fuluius* appeared, which is woonderfull. This *Fuluius* trauelling by the way, was slaine with slaues, that laie in waite for him. His hounde (for so I thinke beste to terme him) seeinge his maister deade, laie by him two daies. Wherupon, when the man was missinge, and searche made for him, they founde him deade, with his hounde lyinge by him. Some marueilinge to see the hounde lye there by his dead maister, stroke him, and would haue driuen him from the deade corps, and coulde not. Other some seing suche kindenesse in the hounde, and pityinge him, that he shoulde lye there without meate, twoo, or three dayes before, caste him a piece of fleashe: which the hounde taking vp, did carrie the same, puttinge it to his maisters mouth, and woulde eate no whitte thereof him selfe, thoughe hee had forborne meate so longe before. And at laste, when this deade bodye should be caste into the Riuer (according to the manner of the Romaines) the hounde leapte in after, and holdinge vp his maister so longe as he coulde, did chose rather to die with him, then to liue without hym. For certainely houndes loue the companie of men moste entierely, and maie not be without men (as *Isidore* saithe.)

The Hounde is a beaste full ingenious, and hath mind of diffuse, and longe waies: so that if they loose their maisters, they goe by furre space of Lands, and Countries to theire maisters houses againe. If an hound by euil bringynge vp, be made to be cruell, yet suche his cruelnesse abateth to a meeke man. For *Plinie* saithe, that amonge beastes, that dwell with vs, houndes, and horses be moste gratious, and louinge. The said Cote appertaineth to M. Hundegate in Yorkeshire.

The

Greyhounde. 1. The fielde is Saturne, three Greyhoundes curſante, of the Moone, with colours Rubie, ſtudded, and tereted *Solis*.

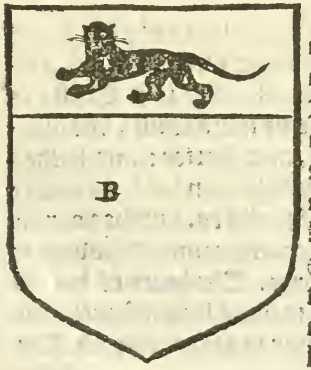
This is the aunciente Cote armour of the Mallyuerey of Woderſom in Yorkeſhire.

Mallyuery. 2. The field is parted per Pale Nebule, Carboncle, and Diamonde, twoo Greyhoundes Saliante Regardante of the Perle. The Greyhounde is righte cruell, & fierce in purſuinge, and takinge of wilde beaſtes, and is full milde, and gentle to men, and to tame beaſtes. His Nobilitie, and gentleneſſe is knowne by the length of his face, and ſnowte, as alſo by the breadthe of his cheaſte, & ſmalneſſe of the wombe, and ſlanke. He is beſte to be liked, when he hathe longe eares and plyante, longe legges and ſmall, for they be needefull to cauſe him to be the more ſwifte in courſe and runninge. His tayle is more longe and crooked, then the tayles of other houndes: and hathe leſſe fleſhe, and ſhorter heare, and more thinne & ſmothe. For if he be too roughe, or hearye, he ſhoulde then be too hote in his game. And if he be fleſhie, he then wil runne the woorſe.

The

The field is parted per fesse embattyled, Topaze, & Emeraude, two Lyciskes Passant conterchaunged of the fielde. Lyciskes are called (as *Plinie* saithe) dogges, gendered of wolfes, and of such gendering commeth cruell dogges, thus called. Also Dogges gender with Tygers, of which engendringe is brought foorth dogges so egre, and stronge, *Vt complexu Leones prosternant.* *Lyciske.*

Such dogges were presented to the great *Alexander* by the king of the *Sophites* in India, who, to shewe their force & propertie, put foure of them vnto a greate Lyon, which straite waies caughte him faste. And when the keeper of the dogges woulde haue taken one of them by the legge to plucke him from the Lyon, he woulde not loose his holde, no not when his legge was cutte of with a sworde: but sticked neuertheleſſe vnto his game, and so was cutte asunder in peece meale, till suche time as he died: hauinge yet his teethe still fastened in the Lyons fleshe. Suche a feruentnes nature had wrought in those beastes.



The field is of the Saphire, on a chiefe Pearle, a Musion, or Catte, Gardant, Ermines. This beaste is called a Musion, for that he is enimie to Mysse, and Rattes. And he is called a Catte of the Greekes, because he is slye, and wittie: & for that he seeth so sharpely, that he ouercommeth darknes of the nighte, by the shyninge lyghte of his eyne. In shape of *Musion, & Catte.*

body

body he is like vnto a Leoparde, and hathe a great mouth. He dothe delighte that he entoyeth his libertie: and in his youthe he is swifte, plyante, and merye. He maketh a ru-
Catte. full noyse, and a gastefull, when one proffereth to fighte with an other. He is a cruell beaste, when he is wilde, and falleth on his owne feete from moste highe places: and vneth is hurte therewith. When he hathe a fayre skinne, (he is, as it were, prowde thereof) and then he goeth faste aboute to be seene. This beaste in Latin is called *Felis.*
Method. *Priscis Alanis, & Burgundionibus, necnon Sueuis (teste Methodio) mos fuit signis militaribus preferre Felem animal carceris impatientissimum. Quo Symbolo, arbitrij ac libertatis appetentiam suam insimulabant.*

Pygarge.

The fielde is *Veneris*, a Pygage of the Sunne. This is an horned beaste, like a Goate bucke, but yet greater, & lesse then the Harte. He is a wilde beaste, clouefooted, & of great swiftenesse. He is a cleane beaste to meate, and abideth in Woodes, and Desertes.

Bonaze.

The fielde is of ỳ Diamond a Bonaze Perle, Unguled topaze. *Bonasius* is a Beaste in fourme like a Bull, but broader, and shorter: and hathe a mayne like an horse downe to the shoulders, but the heare is softer, and commeth downe to his eies. The heare of his bodye is like a bright sorrel, his mayne is darker colored. The

flesh

fleshe of hym is pleasaunte in eatynge, and therefore hee is muche hunted.

The fielde is Mercury, an Equicerue, of the Moone. *Equicerue, Equicerus*, is a beaste in the Orient haupynge hornes, and a lõg maine to the shoulders, & a berde vnder hys chynne: & fete rounde like an horse, & is as greate as an harte. *Equicerue.*

The fielde is of the Topaze, a Tarãdre tripping, Rubye, vnguled Diamonde. *Tarandrus*, is a beaste in bodye like a great Ore, hauing an head like to an harte, and hornes full of braunches. Of some hee is taken to bee a rayne deare. *Tarandre.*

A Buffe in Latyne is called *Tarandulus*, which is a beaste like an Ore also, but he hath a bearde like a Goate. *Buffe.*

C. Beareth Gules, a Bull passante, d'Or. Bulles of Inde bene yealowe, verie swifte and cruell, and can turne about their neckes, whiche waye they will, in wonderfull maner. They bee rugged of heare, and also so harde in the backe as flyate: so that the shotte of dartes can not hurte them, and therefore are not ouercome: But when any one of them is tyed vnder a figge tree, hee loseth all hys fiersenes, and becometh sodeinly sobre and mylde. *Bull.*

The Bull sauage is allwayes fierse whan hee is taken,

& therefore destroyeth hymselfe, & dieth for indignation.

Bugle.

D. Beareth Argente, a Bugle, Sable. The *Bugle* is called in Latyne *Bubalus*, for that hee is so like to an Ore, & is a beaste of great strengthe, fierse, and can not well be tamed: but with an Iron ryng put thorough hys nosethrille, by the which ryng he is ladde about, and therewith compelled to take gladly the yoke vpon him. His colour is black or reade, and hauing hornes, yet he is but thinne heared: & his flesshe is good, not onely to meat, but also to medecine.

Gazell.

E. Beareth Azure, a *Gazel*, prope. This Beaste in figure is like a Roo, hauynge shorte hornes, also lōg teeth & whyt, about nyne ynches of length, stāding out of hys mouth like a Bore. Of thys beaste commeth *Muske*.

Cammell.

F. Beareth verte', a Cammell passante, d'Or. The Camell is full swifte, as *Plinye* sayeth: and is therfore good in battayle, also in warre, and to beare charge & cariage. *Aristotle* sayeth, the Camel moueth first the right fote as ỹ Lyon doth, *cum pes sinister non transit dextrum, sed subsequitur.* He is Cloue footed, & hath onely a bouche on his back, & some haue twayne. *Camelus proprium inter cæteras quadrupedes habet in dorso, quod tuber appellant: sed ita, vt Bactrianæ ab Arabijs differāt. Alteris enim bina, alteris singula tubera habentur.* Hee liueth more than 50. yeares, & *equis odio naturali aduersatur.* His flesshe is wōderful swete, and so is the mylke. *Cameli fœminæ. Nonnulli superioris Asiæ*

incolæ camelos, vel ad tria millia possident.

G. Beareth Sable, a Dromede passante d'or, gesante a braunche of the Date tree proper. Thys is after a maner of the kynde of Camelles, but lesse in stature, yet moche swifter in course & rennynge: and hath therefore that name *Dromeda*, for swifte rennyng, for he goeth an hundreth miles & more of one daye. They be so swifte by reason of their longe pace and large, for they haue moste large pace, and is not ouercharged with moche flesshe or fatnes, yet hee is righte able of membres, hauing legges longe and small, and full of synewes: and is therefore lyghte to moue, and stronge to continue course and runnynge, and eateth not moche: but is suffised with litle meate, louyng well the Date tree, & the stones of the frute thereof: & is contente with thē, after right long iourneyes. *Dromede.*

Ye beareth Gules, an horsse passante, betwen two Lances d'or. The liuelynes of the Horsse is moche and greate. They be ioyfull in the fieldes, and smell battayles, and with the noyse of Trompettes are comforted thereunto, & suche noyse also exciteth thē to runne and to fighte. They bee soric whan they are ouercome, and glad whan they haue the victorie. Some also perceaue & knowe theire enemies in battayle, so farforthe that they areyse, and sett on them, with bityng, and smyting. Some *Horsse.*

knowe theire owne Lordes, and forgetteth myldenes, yf they be hurte and ouercome. And other some suffereth no man to ryde on hys backe, but onely hys owne Lorde: as
Bucephalus. maye bee redde of *Bucephalus* the Horsse of the great kyng Alexandre, who woulde not suffre any other man to come on hys backe, but the kyng himselfe, and when hee did but proffre to gett vp vpon hym, the Horsse then would knele downe vppon hys knees to receaue him: so that hee semed to haue sence t'vnderstande whome hee caried. It is also written that Horsses shede teares, and as it were weepe, whan theire maisters bee slayne or deade. *Solius equi est propter hominem lachrimari & doloris affectum sentire. Solent etiam ex equorum mœstitia vel alacritate euentum futurum diminicaturi colligere.* Plinye sayeth, that the Scithian horsse fighteth for hys Lord and maister, and knoweth the horsse that will fighte with hym by hys neyng.

Theire chefe office is to trauell, and to beare men in chiualrie. Hys mortall enemye is the Beare, and contrarie wyse, the Greyhounde is hys frende.

The fielde is parted per paile, *Rubye* and *Emeraude*, an
Asse sauage. Asse sauage passante of the *Perle*, vnguled *Diamonde*. This beaste of the Grekes is called *Onager*, whiche by interpretation is a wilde Asse, and is a free beaste, large of bodye, & not tamed. Hee haunteth in mountaynes and woddes, & by the lyghtenes of his bodye, in rennyng, he ouercometh both the Lyon and the wolfe. Hee maye well awaye with thyrste, and suffereth it long. It is written in the Psalmes.
Psall.104. *Potabunt onagri infiti sua.* Thys Beaste is wise and wittie, and feruently loueth hys female, hee hateth greately the company of men, and loueth well deserte places.

The fielde is parted per Fesse, *Iupiter* and *Saturne*, a goate
Goate. saliant of the moone. The Goate is a beaste, *lasciuum & petulcum, & feruens semper ad coitum, cuius oculi ad libidinem in transuersum aspiciunt. Vnde & nomen traxit. Nam hirci, sunt oculorum anguli secundum Suetonium: cuius natura adeò calidissima est vt Adamantem lapidem, quem nec ignis nec ferri do-*

mare

mare valet materia, ſolus huius cruor diſſoluat. The goate hath vnder the chinne a berde called *Armitum*. The vſe of goates & ſhepe is nedeful to mankynde: for they fede ỹ hõgrye with mylke and with fleſhe, & clothe the naked with fell & with woll, & amende the lande with theire vrine & donge. Alſo nothing is in the goates bodie, but it is good and profitable, either to the vſe of meate, and clothing, either els to the nedefull vſe of medicine. *Armitum.*

Ỹ. Beareth verte, on a cheife dẽted Argente, an Hare prope. The Hare excelleth in lightnes of membres & limmes, & therfore is verie ſwifte in courſe & running, to kepe him from houndes & other beaſtes that purſue hym. Kynde geueth vnto hym moche heare vnder hys fete, that therby hys fleſhe is not hurte in renning. Hys hynder legges be longer than the farther, whiche is nedefull, to rere the bodie whan he fleeth, & that cauſeth hym to be harder to take whan hee runneth againſt the hill, than whan he runneth downewarde to the valey. The Hare (ſayeth *Ariſtotle*) is wittie and fearefull, as hartes and conyes are. *retro vrinam mittunt, auerſa coeunt, vt Leones, Lynces, Leporum etiam fœmina ſæpènumero marem prior ſuperuenit. Leporum genus quoddã videtur habere bina iecora.* *Hare.*

The fielde is Sable, an hartes heade cabazed d'Or, attyred verte, betweene two flaſques d'Argente billetie of theſirſte, & to the creaſte on a torce d'or & Gules an Harte regardante d'Argente, iezante a bzanche of Dictamie prope, & bulned with a darte verte. *Harte.*

Hartes bene enemyes to ſerpentes, & when they fele them ſelfes greued with ſickenes, they

they goe to the serpentes dēnes, and drawe them out with the breathe of theire nosthrilles: and ouercome the malice of theire venyme, so as they recouer theire sickenes with feadyng of them. *Mirantur autem sibilum fistularum: erectis auribus acutè audiunt: submissis nihil.* Plinye sayethe, that the harte is a mosk pleasing beaste, and renneth wilfully, so that whan hee is ouerset with houndes, hee than fleeth to man, as for helpe. *Aristotle* sayethe, that hee casteth hys hornes euery yere, in the moneth of Aprile, *quæ cum amis*

Cornu cerui sinistrum non inuenitur.

ferit occultat. It is written that hys lyfte horne was neuer founde: *occulit enim id tanquam quodam medicamento preditum.* Serpentes voyde and flee th'odoure or smell of the brenynge of an hartes horne. And although the harte is armed with hornes, the Hynde thereof, *inops mutilaq; est.* They dreade most the voyce of a Fore, and of an hounde.

Gabriel Symeon Symbolis heroycis.

The Harte taught first the vertue of the herbe *Dictamum* for when they are wounded with arowes or dartes, they seke and fynde out the sayd herbe, and eate thereof: wherby theire woundes are healed, and caste the arowes with the arowe heades out of theire bodies. Thys herbe groweth plenteously in *Candie*, or in the Ile of *Crete*. The Harte is a wise deare, for when hee is fatte, *quod valde temporis fructuum fit*, he departeth into straunge places farre of, as knowing that by reason of hys corpulencie and fatnes, he may the rather be taken and killed. He fleeth into ryuers and waters, *Propter æstum atque anhelitum. Caro eorum libidinis tempore vitiatur & fœtet, perinde quasi hircorū, Hyeme itaq; extenuantur, debilitanturq;. Verè autem vigent maximè ad cursum.* He liueth aboue an hundreth yeares, as is to be rede of the hartes that liued in *Alexandre* the great hys tyme, that were taken an hundreth yeares after hys deathe, the whiche in hys lyfe tyme, hee had ensigned with cheines of golde about theire neckes. And of the lyfe of the Harte, *Aristotle* thus sayeth. *Vita esse perquam longa hoc animal fertur, sed nihil certi ex hijs quæ narrantur, videmus: nec gestatio, aut incrementum hinnuli ita euenit, quasi vita esset prelonga.*

I. Bea-

I. Beareth Or, on a bende, cotized with two cotizes, Sable, thre *Firrets* d'Argente. The *Furret* is a little beaste, as it were a weesil, ful subtil and rauenous. *Aristotle* sayeth that he hateth horse and mules, and greeueth them mooche. But hee fighteth agaynste serpentes, and for that purpose armeth hym with Rue, as doth the weesill, whan he prepareth hymselfe to fighte with the Basiliske. *Firrets.*

The fielde is verte, thre Rooes or Capres sauage, in paile betwene two flasques d'Argente. The Capre, or Roo is like vnto an hynde calfe, but changeth not the teth, as the other doth: and hath right fayre and pleasaunt eyne, & also sharpe: and is called in Latyne *Capra syluestris*, because she is most conuersante in woddes and deserte places. *Aristotle* sayeth, that these Capres, or Roes (as we Englishmen call them) helpe them selfes wisely whan they bee wounded, & seke the herbe, *Pulegium ceruinum*, and eate therof to drawe th'arowes oute of theire bodies, yf they bee stricken therewith. They are most swifte of mouyng and runnynge, & so mooche moze is theire flesshe sweter, and tender. They defende them selfes in woddes and laudes, from hunters and there houndes, not with theire feete, hornes & teeth, but onely by swiftnes of flight. *Rooes.* *Dictamum tale est, vires eiusmodi possidet.*

B. Hys fielde is d'Ermine, on two Flaunches Gules, two Goates sauage d'Argent.

Goates are called in Latyne *Capri*, and *Capræ, a carpendis virgultis*. And manye men saye, they are so called, *a crepitu crurum: vnde eas creas vocitatas: quæ sunt capræ agrestes.* And some saye, they haue that name, for that they clymbe on harde craggs, and so hyghe, that vneth they maye be seene with mans eyes. The wilde Goate is verie swifte in runnyng, most lyght in leapyng, most sharpe in sighte, most swete in taste, most tender and wholesome to meate, and most busye to gather hys owne meate. For the Goate knoweth the diuersitie of herbes, of trees, of twigges, of braunches, and of sprays, whiche they eate of, & fede themselfes, by sight, taste, and smell. *Hæc itaque animalia vt dixi-* *Goate sauage*

mus

mus in petris altiſsimis commorantur: vt ſi quando ferarum vel hominum aduerſu atem perſenſerint, de altiſsimis ſaxorum cacuminibus ſeſe præcipitantes, in ſuis ſe cornibus illæſas ſuſcipiunt.

The fielde is of the *Topaze*, a *Baſiliſke* diſplayed, *Emeraude*, crifted, *Saphire*. And for the Creaſte vppon the helme an *Hiricion* paſſante, of the *Diamonde*, charged with Grapes proper, ſett on a torce, *Pearle*, and *Emeraude*, mante-

manteled Rubie, doubled Pearle. The signe displaide in the saide Cote armour, is of somme called a Cocatrice, but of the Greekes he is called *Basiliscus*. And the Latines cal him *Regulus*, for that he is kinge of Serpentes, and Soueraigne ouer them all: *Adeo vt cum videntes, fugiant.* For with his breathe, and smell he killeth them. Yea, man him selfe, *Si aspiciat, interimit.* And at his sighte, no byrde that fleeth, escapeth vnhurte. But although they be a farre of, yet are they deuoured with his burninge breathe. Notwithstandinge, he is ouercome of the Weasil, *Quæ quoties dimicatura cum eo est, Rutam comedit: odor etenim eius herbæ infestus serpentibus est.* The Basilisk, when he seeth the weasil so armed, fleeth: whom shee followeth, and killeth. *Nihil enim parens ille rerum sine remedio constituit.* This Serpente is but halfe a foote of lengthe, and enterlined with white spottes. *Isidore* saithe, that *Sibilus idem est, qui & Regulus. Sibilo enim occidit, antequam mordeat, vel exurat.*

Cockatrice.

Weasill.

Sibilus.

And as the Basilisk aboue described, with his Diademe, called in Latin, *Crista*, is almoste the leaste amonge other Serpentes, so is the little *Hiricion* with his sharpe pykes, almoste the leaste of all other beastes. And of vs English men he is termed an *Irchin*, or *Vrcheon. Latinè, Hericius.* A beaste so called for the roughnesse, and sharpenesse of his prickes, whiche nature hathe geuen him in steade of heare. And such his pykes healeth, or coureth his skinne, as the heare dothe the other beastes: and bene his weapon, and armoure, wherewith he pricketh, and greeuethe them, that take, or touche him. *Nam statim vt aliquid presenserit, primum se subrigit: atque in globum conuersus, in sua se arma recollit.* He is a beaste of witte, and good purueiance: for he clymeth vpon a Vine, or an Apple tree, and biteth of their braunches, and twigges: and when they be fallen downe, he waloweth on them, and so they sticke on his prickes: and he beareth them into a hollowe tree, or somme other hole, and keepeth them for meate for hym

Irchin, or Vrcheon.

selfe, and his yonge ones.

Herinaceus. *Herinaccus*, saithe *Bartholomeus* in his Booke *De proprietatibus rerum*, is the same, that *Hericius*, but he is accounted more then he, and is like the Vrcheon in all properties, sauing that when he is sufficiently laden with apples on his backe, he wil beare one alwaie in his mouthe. And if, after he is so charged, there happen any to fall from his prickes, then for indignation he throweth from his backe all the other deale, and eftsoones returneth to the tree to charge him againe of newe. The Vrcheon is witty, and wise in the knowledge of commynge of windes, North, and Southe: for he changeth his Denne, or hole (as *Aristotle* saithe) when he is ware that suche windes comme.

There was one sometime in Constantinople, that had an Vrcheon, who knewe, and warned others thereby, that wyndes should come, and on what parte: and thereby gotte greate estimation amonge his neighboures, and was accounted as one that could tel of thinges to come.

White Vrcheon. There is also an other Vrcheon, that hath a white shel, and white prickes, as *Bartlemewe* saithe: *Sane suo exemplo, & sedulitate animal nos admonet, haud quaquam satis esse, si agros ampliores possideamus, nisi diligentia, & parsimonia vtamur.*

Dragon. L. beareth Golde, a Dragon Verte. *Isidore* saithe, that the Dragon is the greatest of all Serpentes, or of all lyuinge thinges vpon the earthe. *Est autem crystatus, ore paruo, & arctis fistulis, per quas trahit spiritum, et linguam exerat.* His greatest strengthe is not in hys teethe, but in hys tayle: *Et verbere potius, quàm rictu nocet.*

He hathe not so muche venime, as other Serpentes. Betwene him, and the Elephante is perpetuall enimitie, for the Dragon desirous of his bloud, for the temperate coldenesse thereof, to allwage his extreme heate, spaunethe, or wrappeth so his tayle aboute the Elephantes legges, that he cannot escape the deathe. But the Dragon byteth it ful soare: for while he is thus enwrapped with the Dragons tayle,

tayle, he falleth vpon him with his huge body, and so they are bothe slaine. *Gignitur autem in Hispania, & in India, in ipso incendio iugis æstus. Disidet Aquila cum Dracone: vescitur enim Aquila anguibus.* *Draco disidet cum Aquila.*

B. beareth Argent, a Salamander proper. The Salamander hathe that name, for that he is stronge and mightie against burninge: for he burneth not in fire, but abateth, & swageth the burning thereof. And amonge all venemous beastes, he is the mightiest of poyson, and venyme. *Cætera enim singulos feriunt, hæc plurimos pariter interemit.* For if he crepe vpon a tree, he infecteth all the apples, or other fruite, that groweth theron, with his poyson: and killeth them which eate thereof. Whiche apples also, if they happen to fall into any pitte of water, the strengthe of the poyson killeth them that drinke thereof. *Ita contra incendia repugnans, ignes sola animalium extinguit.* For he liueth in the middest of the flames of fire, without griefe, or wastinge, and not onely because he is not burned therein, but that he quencheth the fire. And *Plinie* saithe, that of all beastes, onely the Salamander liueth in fire, and quencheth it. Likewise *Aristotle* saithe, that there be many beastes, *Quæ igne non absumantur, Salamandra claro documento est: quæ, vt aiunt, ignem inambulans per eum, extinguit.* *Salamandra* *Paradinus Symbolis heroicis.*

This Salamander did the Frenche kinge Fraunces cause to be grauen on the one parte of his coyne, addinge this inscription in the Italian tongue: *Nudrisco il bono, & spengo il reo. Id est, Alor meliore, ac deterius perimo.* And the token of the Salamander, he caused also to be pictured in many his Palaices, and places, very pretiously, with this Distiche in the Latin tongue:

Visus atrox, Aquilæq; leues, & tortilis Anguis,
Anagoge. *Cesserunt flammæ iam Salamandra tuæ.*

Thus the nature of the Salamander is described, whiche manifestly appeareth, *Tanto frigore præditam, vt ignem, velut glacies extinguat.*

Plinius.

Iacule. ℞. beareth Azure, a Iacule d'Argent. This Serpente fleeth as a Darte, and leapeth into trees, and what beaste so euer he meeteth with, he throweth him selfe thereupon, and sleeth it: *Iaculus Serpens volans: vnde & Iaculi dicti sunt. De quo Lucanus: Iaculique volucres.*

Stellion. The fielde is Argente, a Stellion proper. *Stellio* is a beaste like a Lysarde, hauinge on his backe, spottes like starres. And thoughe he be a fayre beaste, yet is he right venemous, as *Plinie* saithe: *Hic autem Scorpionibus adeo contrarius traditur, vt viso eo, pauorem his afferat, & torporem. Inter stellionem, & araneum bellum est. Deuorantur enim aranei à Stellione.*

Ceraste. ℞. beareth Sable, a Ceraste nowey d'Argent. This is an horned Serpente, as *Isidore* saithe, and hathe hornes in either side of his heade, crooked and wrinkeled, as the hornes of a Ramme. This Serpente sleaethe all beastes, that passe vnwarely by the pathes, where he lyeth with priuie bytinge. And therefore we reade, *Fiat Dan sicut Coluber in via, Cerastes in semita.*

Aspe. The fielde is Gules, an Aspe obturant her eares d'Or. *Aspis vocata, quòd morsu venena immittat, & aspergat.* The Aspe, when shee is charmed by the Enchaunter, to come out of her denne by Charmes, or Coniurations: shee not willinge to come forthe, layeth her owne eare close to the grounde, the other shee stoppeth, and coureth faste with her tayle: and so shee heareth not the voice of the Charmer, neither commeth out to him, nor is obediente to his
Psalm. 58. sayinge. And we reade in the Psalmes: *Furor illis secundum similitudinem Serpentis: sicut Aspidis surdæ, & obturantis aures suas. Quæ non exaudiet vocem Incantantium: & venefici Incantantis sapienter.*

℞. bea-

P. beareth Gold, a Boath, Sable, betwene two barres Gemewes Azure. *Boas* is a Snake in Italie, great of bodye, and foloweth *Greges armentorum, & bubalos*: and guilefully setteth him selfe to the bodders of them, and so sucking, sleaeth them. Whereof also he taketh his name. *Boas.*

Q. beareth Argente, on a Pale Uerte, a Scitale, proper. *Scitale.*

This Serpente is so called, because he shinethe with suche diuersitie of speckles vpon his backe, that all that looke thereon, haue wonder, and likinge to see him. *Et quia reptando pigrior est, quos assequi non valet, miraculo sui stupentes capit.*

The fielde is Sable, an Amphibene, heade to heade reflered, d'Argent. *Amphybene*

This is a prodigious Serpente, and is called *Amphybena*, for that he hathe twoo heades, *Vt initio, sic & cauda caput: currens ex vtroque capite tractu corporis circulato.* This alone of all Serpentes putteth him selfe to the colde, and goeth before all other. He hath a double heade, as though one mouth were too litle to caste his venyme. *Cuius oculi lucent veluti lucernæ.*

Somme Serpentes haue many heades, some doubled, as this nexte before described, somme trebled, &c. as *Isidore* saithe.

R. beareth Geronnie, of fire pieces, Or, and Azure, a Dipsez Uerte, charged on the firste quarter. *Dipsas genus Aspidus, quæ Latinè Situla dicitur: quia quem momorderit, siti perit.* This is the leaste of all Serpentes, and is so little, that vneth he is seene when men treade on him: and his venyme sleaeth ere it be felte: and he that dyethe by that venyme, sealeth no soare. And so *Lucane* writeth. *Dipsas.*

Significrum iuuenem Tureni sanguinis album
Torta caput retro Dipsas calcata remordet,
Vix dolor aut sensus dentis fuit. *Lucanus.*

The fielde is Golde, an Hyder proper. This Serpent hathe many heades, & such an one was seene in a Marreis called *Hydre.*

called *Lerna*, in the Prouince of *Archadia*. *Hæc Latinè excedra dicitur*: becauſe that if one heade be cutte of, three other growe out of the place thereof. *Sed hoc fabuloſum eſt.* For it is perfectly to be readde, that *Hydra* was a place caſtinge forthe waters, whiche waſted, and deſtroyed a Cittie nighe therunto. And in this *Hydra*, if one heade of the ſtreame were ſtopped, by and by many other ſtreames did breake forthe. Which when *Hercules* perceiued, he burned the place, and ſo ſtopped the courſes of the water. And therefore it is ſaide, that *Hercules* did kill *Hydra* the Serpente with fiue heades. *Nam Hydra ab aqua dicta eſt.*

Hydros. *Hydros aquatilus Serpens à quo icti obturgeſcunt, cuius quidem morbum Boam dicunt: eo quod ſimo bouis remedietur.*

Serpente. The fielde is of the Saphyre, a Serpente torqued, Topace.

This Serpente I haue deſcried, as wringled into a wreathe. Whiche he vſeth ſo to doo in the winter ſeaſon, by reaſon of his natural coldneſſe. And in the ſommer, or heate, he looſeth him ſelfe, and then his bitte, or ſtinge is deadely. *Nam quando ſunt frigidi, nullum tangunt.* And theire venyme, or poyſon hurteth more in the daye time, then in the nighte. *Torpent enim noctis Algore & merito: quia frigidi ſunt nocturno rore.* The Serpent is a beaſte of great quantitie. For as *Mageſtenes* writeth, there be ſo huge Serpentes in Indie, that they ſwalow, and deuoure al whole, bothe Hartes, and Bulles. In Italie, in the time of *Claudius Cæſar*, was a Serpent ſlaine, and in his wombe was founde a whole childe. *Alexander* the Greate, in his Epiſtle, which he wrote to *Ariſtotle* his maiſter, *De Situ Indiæ*, reporteth, that he ſawe there criſted Serpentes, ſomme

Serpentes criſtati.

hauinge

hauinge twoo heades, somme three. *Columnarum grossitudine aliquando proceriores, oribus, squamisque suis humum atterentes. Quorum pectora cum trisulcis linguis fauces exertabant, scintillantibus veneno oculis, quorum halitus quoque erat pestifer.* *Isidore* saithe, that there be many kindes of Serpentes, as, *Admodicę, Elephantię, Chamedrachontes, &c.*

The Serpente, for that he deceiued our firste mother Eue, was cursed of God, aboue all cattell, and aboue euery beaste of the fielde. And therefore vpon his belly shall he goe, and duste shall he eate all the dayes of his life. *Gene.3.* *In naturalibus bonis, quę nobis, et irrationabilibus videmus esse communia, viuacitate quadam sensus Serpens excellit. Vnde & legitur. Serpens autem erat sapientior omnibus pecoribus terræ.* *Ibidem.*

The Serpentes heade beinge striken of, yet if it escape with the lengthe of twoo fingers, it neuertheleſſe liueth. *Vnde & totum corpus obiecit pro capite ferientibus.* No beaſte moueth the tongue so quickely, as the Serpent dothe, so that thereby he seemethe to haue twoo, or three tongues, when it is but one.

Serpentes autem diu viuere dicuntur: adeo vt deposita vetere tunica, senectutem deponere, atque in iuuentutem redire perhibeantur. It is saide, that a Serpente dare not touche a naked man. *Plurimis verò eorum aduersatur saliua hominis.*

There is a little Serpente, whiche of somme is called a *Sacer*, whiche greate Serpentes, and mightie, flee, and auoide. He is but one cubite longe, *Species hirsuta. Quicquid momorderit, continuò circiter putrescit.* *Serpens Sacer.*

S. bea-

Delphine.

5. S. beareth Sable, twoo Delphines d'Argent, addorsez hariant, betwene fire Crosses Botony Fitche. 3. 2. and 1.

The Delphine hath ỹ name, because he folowth mannes voice, or for ỹ he wil harken, & delight to heare the tune of the *Simphoni*: and therfore he is cal led a *Symphone*, because he hath great liking in harmonie. No fish in ỹ sea is more swift then the *Delphin*. For oftentimes they are sene to leape ouer ships: whose leaping so, & playing in the sea, betokeneth that some tempest is at hand. *Hi propriè Simonides nominantur. Est & Delphinum genus in Nilo dorso serrato, qui Crocodylos tenera ventrium secãtes interimunt.*

Isidorus, li. 12 ca. 6, Etymo.

The Delphine is most meke, louing, & gentle, not only towards his own kind, but also towardes men, & childrẽ. When as *Arion* that excellent Musition & plaier of ỹ Lute shoulde haue bene drowned for his money, whiche he had gotten by his art, of the shipmen which should haue caried him into his countrey: The Delphins, which a litle before he was cast into ỹ sea, had heard him so swetely play vpon his Lute, receiued him, & one of them taking him vpõ his backe, brought him safe vnto the shoare. *Leonicus de var. Histor. Li. 1. ca. 53.* dothe report, that he sawe a Delphine quickly to come at the accustomed call of a childe, and to take him on his backe, and oftentimes so to carrie him throughe the sea, *Collati in se beneficij memor.*

Arion.

Herodot. li. 1. Histor.

Alciat. lib. 1. Emble. 11.

This noble fish knoweth by ỹ smell, if a man drowned in the sea, did eate of his kind. And if the deade man hath eaten thereof, he then eateth him anone. But if he did not eate, he mightily defendeth, and kepeth his body from deuouringe

deuouring of other fishe: and shewinge it, he bringeth the corpse to some cliffe or drie lande with all hys power. Their loue also towardes theire owne kynde manifestly appeareth, in that one of them beyng taken at *Caria*, a great multitude of other *Delphynes* came together vnto the hauen, & taried there vnto the fisherman whiche did take the *Delphyne* let him loose againe, whome they all receaued ioyfully, and so returned with hym into the Sea. *Paruos item Delphinos magnus aliquis semper comitatur custodiæ causa.* *Aristot. de animal. cap. 48.*

The fielde is verte, a whale nayante Argente, pellette Sable. Thys fishe is called a whale for hys hugenes or greatnes of bodie: which is, as it were a mountaine or hill. Suche was the whale that swalowed *Ionas* the Prophete, hys wombe or belly was so greate, that it might bee called hell: For the Prophete sayeth. *Clamaui de tribulatione mea ad Dominum: & exaudiuit me de ventre inferi.* *Whale.*

Q. Beareth Golde, a Balene hariante, Azure. The *Balene* is a fishe greate and huge, moche like to the whale, & is so called, because of hys outcasting and shedinge of water, for they throwe water hyer than other great fishes of the Sea. Such a like fishe or rather a monstre called *Balæna*, appeared aswell in the sight of the *Tyrians* as the *Macedons*, at the siege of *Tyre*, whiche lyinge vpon hys backe aboue the water, came towardes the mole or pere whiche *Alexander* the great had caused to bee made agaynste the citie of *Tyre*: and beatyng the water, he lifted vp hymselfe at the head of the Mole, and immediately diued vnder the water agayne, some tyme appearyng aboue, and sometyme vnderneath, and when he came nere the walles of the citie vanished out of sighte. *Balene.* *Q. Curtius. lib. 4.*

The fielde is of the Dragons heade, a *Belue*, *Lune*. Thys is a great fishe in the Sea, and is called *Belua*. He casteth out water at hys iowes, with vapoure of good smell, and other fishe when they fele the same, pursue hym whotely, and delityng after the smell, they enter and come in at his iowes: whom he deoureth, & so fedeth hymselfe with the. *Belue.*

O.i. The

Hippotame.

The fielde is of the Dragõs tayle, an *Hippotame, Sol.*

The water Horſſe *of the Sea*, is called an *Hyppotame*, for that hee is like an Horſſe in backe, mayne, and neaynge: *roſtro reſupinato a primis dentibus: cauda tortuoſa: vngulis bini.* He abideth in the waters on the daye, and eateth corne by nyghte: *& hunc Nilus gignit.*

Crocodile.

M. Hys fielde is *Mercurie* a Crocodyle d'Ermyne.

The Crocodile is ſo called, becauſe he is of the coloure of Safron. Hee lyueth partely on water, partely on lande, & is in faſhion like a Dragon, but he hath ſmall eyes, verie long teeth like to a ſawe, and lacketh a tõgue, and moueth onely th'ouermoſt iawe, & not the nether, and hath greate nayles and ſtronge on hys fete: there hath ben ſeene of thẽ twenty fote longe, and the ſkynne of hys backe is vnpene trable. Hee deuoureth not onelye men, but alſo beaſtes. *Hunc piſces quidam ſerratam habentes criſtam tenera ventrium deſecantes interimunt.*

Enydros.

Enydros, a lyttle beaſte ſo named, for that he frequenteth the waters, is enemye to the *Crocodile*, whome yf hee finde ſleppyng, he firſt tombleth and walloweth hym ſelfe in dirte and myer, and ſo entreth through hys mouth into hys belye, and fretynge or perũnge all hys inwarde partes, hee commeth forth on lyue oute of hys bowels leauinge hym dead. He liueth longe, and groweth bigger and bigger, as longe as he lyueth.

Crocodilum augeri quandiu viuat.

The fielde is verte, on a ſcocheon golde, a Phagiõ nayant te, gules.

Phagion, or Pagre.

Thys fiſhe the Grecians call *fagrum*, becauſe he hath ſo harde teth, that he eateth oyſters in the Sea. And therfore he is

he is also called *Dentrix*, for the multitude and greatenes of hys teeth, and as it were a fishe strongely toothed.

He beareth Argente, three Mullettes nayante, proper. *Mullet.*

A Mullet is a fishe of meane quantitie, hauyng two barbes or warles on the nether lyppe, the coloure toward grene, with some yealowe lynes.

The fielde is of the Sunne, a Vermante, *Iouis.* *Vermante.*

A Vermante is a fishe of colour blue, and is in lengthe .ix. cubites, which hath suche strength, that when Elephantes doe come into the water and do drynke, hee will take one of them by the nose, and plucke hym into hym.

Y. Beareth verte, a Muscule nayante, betwene two barres gemelwes d'Argente. *Muscule.*

Thys is a lyttle fishe, whiche guydeth the whale, that he doe not runne on the rockes.

The fielde is of the Jacinthe, a pyle in poynte d'Ermyne, betwene two Zyphes hariante, *Lunę.* *Ziphe.*

This is a fishe whiche is named a sworde fishe, and hath in his nose a bone, like to the scaberde of a Sworde. There is an other fishe, named in Latyne *Gladius*, and hee is so called, *eo quòd rostro maiori nato sit, & ob hoc naues perfossas mergit.*

The fielde is partie per bende sinistre, gules and Sable, a *Chymere*, siluer. *Chimere.*

Thys *Chymere* is a Beaste or monstre hauing thre heades, one like a Lyon, an other like a Goate, the third like a Dragon, *fingunt & Chymeram triformem bestiam: ore Leo, postremis partibus Draco, media Caprea. Quam quidam Philosophi non animal, sed Cilitiæ montẽ esse aiũt, quibusdam locis Leones & Capreas*

preas nutrientem, quibuſdam ardentem, quibuſdam plenam ſer-
Iſidorus.li.11. pentibus. Hunc Bellerephõtes habitabilem fecit, vnde Chymeram
cap.3.Etym. dicitur occidiſſe.

Thys *Bellerophontes*, or *Bellerophon* the ſonne of *Glaucus*, kynge of *Ephyra*, a man of muche beautie and prouẽſſe, was ardently beloued of *Stenobea*, the wyfe of *Pretus* kyng
S.Tho. Elirt. of *Ephyra*, next after *Glaucus*, whan ſhe deſired hym to cõmitte auoutrie with her, hee fearinge the vengeaunce of *Iupiter*, god of hoſpitalitie, and remembring the frendſhipe her huſbande had ſhewed hym, refuſed, and put her awaye from hym: whiche ſhe diſdeigning, and being in a wood rage, accuſed him to her huſband, that he had rauiſhed her: but he like a ſobre man, woulde not ſlea hym in hys owne houſe, but deliuering hym letters to his wiues father, ſent hym into *Licya*, who perceauing the mynde of *Pretus*, encouraged, ſent *Bellerophon* to deſtroye the two monſters, *Solymos*, and *Chimæra*, that hee myght be ſlayne vnder the coloure of a valiaunt enterpryſe. But he atchieuing it nobly, retourned with honor. Thys hyſtorye foloweth more largely ſett forth in the Latyne tongue by *Stockhamere*, in hys Commentaries vpon the Emblemes of Alciate. *Embl.* cxj. in theſe wordes.

Bellerophon filius Regis Glauci, adoleſcens inſignis pulchritudinis & ſummè virtutis, quem Prætus regno priuatum, ſibi ſeruire iuſſit. Stænobea vero vxor Præti eum adamauit, & vt ſecum ſtuprum committeret, ſolicitauit: ille vero laſciuam fœminam repulit, vnde ſpreta mulier exardens, & dolore repulſo indignata, coram Rege, falſo illum accuſauit, quaſi eam fuiſſet oppreſſurus: Rex autem hoc audito, & inique ferens, nolens tamen de illo domi pœnas ſumere, miſit eum ad ſocerum ſuum Regem Licyæ, addita epiſtola qua crimen continebatur. Rex ille, lectis litteris indignatus, variis hoſtibus & periculis Bellerophontem, vt periret, obiecit. Ille vero ſemper victor euaſit, tandem etiam in vltionem criminis
Strab.lib.8. *miſſus, vt Chymeram monſtrum maximo ſub periculo interficeret. Aſcendit igitur ille aſtute admodum Pegaſum æquum alatum celerrimum, quem ex interfectæ Meduſæ ſanguine natum fingũt:*

atque

atque de eo expeditionem sumpsit contra Chimeram, quam deuicit ac interemit, ob hoc laudem nanciscebatur maximam, adeoq; vt Rex ille Lyciæ alteram suam filiam ei in vxorẽ dederit, quod audiens vxor Præti seipsam occidit. Monemur cuncta mala, iniquos etiam & peruersos superandos esse, & supprimendos animi virtutibus, magnanimitate, consilio, & prudentia.

Eagle.

The fielde is partie per Fesse *Saturne*, and *Mars*, an Eagle displayed ỏ two heades d'Argente, an ozle of Beasantes.

Th'Eagle hath principalitie ouer al foules, and is most liberal and free of harte. For the prayne that he taketh, oneles it be for hongre, hee eateth not alone, but setteth it forthe in common to all the foules that folowe him: and therfore oftẽtymes other foules frequente hys companye, for hope and truste to haue some parte of hys prayne. But when the prayne that is take is not sufficient for hymselfe, than as a kynge, that taketh hede of a comminaltie, hee taketh the birde that is next vnto hym, and geueth it among th'other, and serueth them therewith. The Eagle hath that name *Aquila*, of sharpenes of eyne. He is right strong, bolde, & hardie, farre passinge the strength and boldenes of other byrdes: and hys strength is most in wynges, tallance, and beake. Also he hath many fethers, and therefore he conteaneth moche lyghtenes. The signe of th'Eagle displayde thus with two heades, after the common opinion, begonne to bee borne in standerdes, auncientes, and Banners, in Charles the great hys tyme, to declare hys empire both in the Oriente and Occident. Or rather as *Wolfangus Lazius* reporteth, in the tyme of Constantyne the great, which of one publicke weale of the Romaynes, obtayned and made two

Wolfangus Lazius Roma nor. Regis Historiographus.

two th'one at Rome, and the other at Constantinople.

Dyster.

The fielde is the Rubie, a Cheuron topaze, betwene iij. Eaglettes displaide with two heades, of the Pearle.

The Eagle is a byrde, very great, regall, and noble, *quæ volucrum Regina dicitur, quia altissimè volat: & Iouis ales, vel quia sola contra Solis radios apertis atque immotis oculis volãdo obtuitum non flectit: vel quia solam nunquam fulmine tactam fertur: ideoque etiam Iouis Armiger a Poetis appellatur, vt Higin. lib. 2.* The Eagle is of suche sharpe sighte, that flynge aboue the Sea so highe, as with mans eyes, she can scarcely be sene, yet she seeth the fishe swimme in the Sea, and descending *tormenti instar*, she taketh her praye, and flyethe therewith to the shoare. She is righte cruell agaynste her owne byrdes, whē as lokyng againste the sunne, they close their eyes, for then she supposeth they be not her owne byrdes, and so *vt degeneres excludit.* The saide coate apperteyneth to maister John Dister.

Plinye.

The fielde is sable, an Eagle displaide wō two heades d'Or. debruised with a barre d'Ermyne.

The Eagle in age hath darkenes, and dymnes of eyne, with heaupnes of wynges. And agaynst these euils, she is taughte by kynde, to seeke a well of sprynging water: the same founde, she then flyeth vp into the ayre, as farre as she may till she be full hote. by heate

heate of the Sunne, and by trauel of flight, so that through suche heate, the pores of her bodye bene opened, and the fethers chafed: and she then falleth sodenly into the wel, and there the fethers bene chaunged, and the dymmes of her eyne is thereby wyped awaye and purged: and thus she recouereth her pristinate vigor and strength. There be also diuerse other kindes of Eagles, and of sondry names, as shalbe declared hereafter.

The Eagle called *Almachor*, is full quicke and sharpe of sighte, who takyng her byrdes directeth theire sighte euen agaynst the Sunne, whiche yf they doe not stedfastly beholde, she forthwith beateth thē. And yf any of theire eyes do chaunce to water in lokyng agaynste the Sunne, that byrde she fleeth, although he wente out of kynde: and the byrde that stedfastly beholdeth the sunne, and whose eyes doth not watre, hym she loueth, liketh and feedeth. *Egle Almacher.*

Th'Eagle *Amachell* taketh her praye on the water, and is dredde of no foules, sauing suche as haue theire liuing and conuersation in the waters onely: and is muche degenerate frō the nobilitie and kynde of those Eagles whiche take theire praye in the ayre and on the earthe. Also thys Egle hath one fote cloffe and whole, as the fote of a Gandre: and therewith she ruleth her selfe in the water, whan she descendeth from an hyghe for her praye: and her other fote is a cloue fote, with full sharpe clees, with the whiche she taketh and holdeth her praye. *Eagle Amachel.*

The Egle *Athat*, is a gentle Eagle, and thincketh longe tyme of her byrdes, for when they fly, she flyeth with and about them, takyng hede of them: & is readie to withstande other foules, yf so be they come to greue or anoye her byrdes: and therefore is more kynde than other Eagles be to theire Byrdes. *Eagle Athat.*

A. Bea

Ossifraga.

A. Beareth Sable, an *Ossifrage* d'Argent, bearing a bone d'Or. Th'Eagle hauinge thre byrdes throweth oute one of her nest, leste she should be vnable to fede and norishe them. And this birde *Ossifraga*, which in the Arabie language is called *Cebar*, receaueth, feadeth & bryngeth vp the Eaglet so cast out, and so the birde loseth the name of her parentes, and is now by reason of her educatiõ in thys wise called *Ossifrage*, or *Cebar*. *Isidore* sayeth, that there is a foule called *Ossifrangus*, and hath that name, *quia ossa ab alto dimittit & frangit*. Thys kynde of *Ossifrage* hath no quicke sighte. But an other kynde, whiche loueth the Sea. *Clarissima oculorum acie est, ac pullos adhuc implumes cogit aduersos intueri solem, percutit eum qui recusct, & vertit ad solem. Tum cuius oculi prius lachrimarint, hunc occidit, reliquũ educat. Vagatur hæc per mare & littora, vnde nomen accepit: viuitq; auium marinarum venatu, vt dictum est.* The *Ossifrage* is greater in bodie than the Eagle, *color ex cinere albicans.*

Ossifraga marina.

Aristot. de Animal. lib. 8. cap. 3.

Gossehawke.

B. Beareth barrye of eight peces Gules and Ermyne, a Gossehauke d'Or. Thys is a ryal foule, & is armed more wt boldenes, thã wt clees: and asmoche as kynde taketh from her in quantitie of bodye, hee rewardeth her wt boldenes of harte. Thys foule aboue the reste of ỳ kinde, is moste desirous to take other foules, and therfore she is called *Accipiter: hoc est, raptor.* Also she beynge tame,

taketh byrdes that be wilde, and as it were, deliuereth, or reserueth them for her owne Lorde: and therefore they be beloued of Noble gentlemen, and borne on fiste, and also dieted, and fedde with greate attendaunce and diligence.

Fertur autem Accipitres circa pullos suos impios esse. Nam dum viderint eos posse tentare volatus, nullas eis præbent escas, sed verberant pennis, & à nido præcipitant: atque à tenero compellunt ad prædam, ne fortè adulti pigrescant. *Accipitres.*

The field is Saturne, three Faucons volante *Lunæ*, membred, or beaked *Solis*. Or thus: He beareth Sable, three Faucons volante Argente, membred, and beaked d'Or. *Faucon.*

The Faucon, saithe *Isidore*, is called *Capus, à capiendo. Hũc nostri Falconem vocant: cò quòd incuruis digitis sit.* He is a Royall fowle, and desireth praye, and bleethe to sitte on his sinister fiste, that beareth him. He is a gentle byrde, bolde, and hardie: and hathe little fleshe in comparison of his body, but greatly arraide with feathers. For *Aristotle* saith, *Falcula auis pennis plurimum valet.* And therefore thee is more light to flee. The Faucon, if he faile of his praie at the firste sight, as it were for shame, he fleeth about in the ayre, and then vneth he commeth to his Lordes hande. For he holdeth him selfe ouercomme, and not kindely borne, if he take not the fowle that he fleeth vnto. This said Cote is borne by the name of Faukener.

C. beareth Azure, a Pellicane volãtd Or, guttee Gules.

Pellicane.

This is a byrde of Egypte, *Habitans in solitudine Nili fluminis. Vnde & nomen sumpsit.* The Pellicane feruentlye loueth her byrdes. Yet when thei bene haughtie, and beginne to ware hoze, they smite her in the face, and wounde her, and shee smiteth them againe, and sleaeth them. And after three daies shee mourneth foz them, and then strikinge her selfe in the side till the bloud runne out, shee sparpleth it vpon theire bodyes, and by vertue thereof they quicken againe. *Hieronymus. Pelicani (inquit) quum suos à Serpente filios occisos inueniunt, lugent, seque et sua latera percutiunt, & sanguine excusso, corpora mortuorum sic reuiuiscunt.* *Volaterranus* saithe, the Pellicane to be the same, whiche *Plinie* calleth *Platea.*

The fielde is Sable, in the beames of the Sunne, a *Phœnix* Vert.

Phœnix.

This is a byrde of Arabie, and so called, *Quòd colorẽ Phœniceum habeat: vel quòd sit in toto orbe singularis, & vnica. Nam Arabes singularem, & vnicam Phœnicem vocant.* This byrde (as *Isidore* saithe) liueth aboue fiue hundzed yeres, and when shee perceiueth her selfe so aged, gatheringe the twigges, and dzie braunches of sundzie sweete smellinge trees, she maketh thereof, as it were a Beakon: and turninge her selfe therupon towardes the whote beames of the Sunne, shee

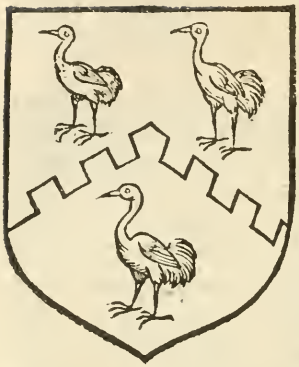
thee clappeth her winges in suche wise, that thee kindeleth fire aboute her, burning her selfe, and so thee ryseth againe of her owne asshes.

Alanus speaketh of this byrde, and saithe, that when the highest Priest *Onyas* had builded a Temple in the greate Cittie of *Heliopolis* in Egypte, to the fourme and likenesse of the Temple in Jerusalem, and the firste daye of Easter, when he had gathered muche sweete smellinge woode, and set it on fire vpon the Aultare to offer Sacrifice: euen then to all mennes sighte, came sodainely suche a byrde, and fell into the middle of the fire, and was there burnte anone to asshes, and the asshes remained still, and were diligently kepte, and preserued by the commaundemente of the Priest. And within three dayes, of theise asshes was bredde a little worme, whiche tooke the shape of a byrde at laste, and did flie into the wildernesse. *Alanus.* *Vnica semper auis.*

D. beareth Verte, a Kalandre gardante, Argente. *Kalader.*

This byrde is white of colour, and hath no part of blacknesse. His kinde is marueylous. For if a man which hath bene longe holden with greate sickenesse, be like to die, thys byrde then turneth awaye his countenaunce from him. But if the sicke man shal escape the deathe, this byrde then fixeth his sighte earnestly on hym, & beholdeth him cheerefully.

Crane.



E. beareth partie per Cheuron enbattailed, Vert & Gules, three Cranes Argente. The Crane is a bird great of wing, and stronge of flighte, and fleeth highe into the ayre, to see the Countries, towardes the whiche he will drawe. He is a byrde verye louinge ouer his owne kinde, and they liuinge in companie together, haue a kinge amonge them: and flee in order. And when they sitte on the grounde, for their safegarde, they ordaine watches by course amonge them selues, that they maie rest the more surely: and those whiche keepe the watche, stande vpon one foote, holdinge eche of them a little stone in the other, highe from the earthe, that by fallinge thereof, they maie be awaked, if it happe any of them to fall a sleape. Theire age is knowne by theire coloure. *Nam senectute nigrescunt.*

Aristotle saithe, that the Crane is a ciuill byrde, *Quia sub Duce degit*. Cranes flee into verye farre Countryes, *Quæ ex Scithicis campis ad paludes Aegypto superiores, vnde Nilus profluit, veniunt, quo in loco pugnare cum Pygmeis dicuntur: Non enim id fabula est, sed certè genus tum hominum, tum etiam equorum pusillum (vt dicitur) est, deguntque in cauernis, vnde nomen Troglodytæ à subeundis cauernis accepere.* Cranes doo many thinges wisely, as *Aristotle* saithe, *Libro de Animalib. 9. Cap 10.*

Cranes vbi pugnent cum Pigmeis.

Arist. de animal. li. 8. ca. 12

The

The field is quartered d'Or and Sable, a Crosse engraled Ermyne, betwene foure Cockes, conterchanged of the one, and the other, membred and cristed Gules. *Cocke.*

Gallus à castratione vocatus. Inter cæteras enim aues huic soli testiculi adimuntur. Veteres enim abscisos gallos vocabant. The Cocke bredethe a Pretious stone called *Allectricum*, like to that stone that highte *Calcedonius*. And because of the same stone, the Lyon dreadeth, and abhorreth him, & especially if the Cocke be white. For the Lyon dreadeth a white Cocke, as *Plinie* saith. The Cocke aboue other birdes, is ensigned with a peculiare Creste: *Sic enim institutã, vt nec caro sit, nec à natura carnis omnino aliena.* The Cock greately reioiceth, when he getteth the victorie ouer an other, and after the clappinge of his winges, he singeth for ioye thereof. *Gloriam sentit, noscit sydera, it cubitum cum Sole, imperitat suo generi, & Regnum, in quacunque domo fuerit, exercet.* The Cocke is consecrate to the Sunne. *Galli post victoriam canunt.*

F. beareth Sable and Or, parted per Cheuron embataled, in Chief, two Pigeons volante d'Argente. This byrde is the messenger of peace, ensample of simpleneſſe, cleane of kinde, plenteous in procreation, floure of meekeneſſe, louer of companie, and forgetter of wronges. *Antiqui eas venereas nuncupabant: eò quòd nidos frequentent, & osculo amorem concipiant.* Culuers (as *S. Ambrose* saithe) *Doue, or Culuer.*

saithe) in Egypte and Siria are taughte to beare Letters, and to be as it were messengers out of one Prouince into an other.

Owle.

The fielde is d'Or, and Sable, trauersed in foure, per Pale and Cheuron, an Owle sinister d'Argente. Or thus: He beareth quarterly d'Or, and Sable Cheurone, an owle sinister d'Argente.

This byrde in Latin is called *Bubo*, and hathe that name of the sounde of her voice: and is a wylde byrde charged with feathers, and seethe more cleerely by night, then by day, and then shee is moste stronge, and able to resiste her enimyes, who can not abide her for her shape, songe, and countenaunce. When shee is assayled of other byrdes, shee lyinge vprighte, defendeth her selfe with byting, and scratchinge.

Shee is friende to the husbandeman in killinge mise, whiche otherwise woulde consume his corne in the barne. *Apud Augures malum portendere fertur. Nam cum in vrbe visa fuerit, solitudinem significare dicunt. De qua Ouidius:*

Fædaq́, sic volucris venturi nuntia luctus
Ignauus Bubo dirum mortalibus omen.

G. bea-

G. beareth Gold, on a fesse betwene two Swallowes Sable, three fountaines proper. *Swalowe.*

This kinde of Swallowes is al blacke, & is greatly dread of other fowles. Yea, the Eagle, and Gossehauke flie from this Swalowe, as it were theire enimye: and dare not fall on theire praye while shee is fleeinge abroade, dreading the bytinge of her. For it is thought to be venemous, as *Plini* saith. And this I take to be the Swalowe, *Quæ carne vescitur.*

There ben other two kindes of Swalowes, ỹ one called the house Swalowe, which loueth mannes companie: and the other whiche is lesse, louethe the sea, and maketh her neaste in the holes, and chynnes of Rockes. But bothe of them make their neaste in like, and haue their tayles forked as a payre of sheeres, and differ nothinge in coloure, but that the house Swalowe is seene to haue, *Sanguinis maculum in pectore.*

And in that I haue described three Fountaines on the Fesse in the said Cote armour, I thinke it therefore mete to declare what a Fountaine is. A Fountaine is the head and springe of liuinge water, whiche springeth, and runneth continually oute of the priuie vaynes of the earthe, to the greate nourishinge thereof, and of all mankinde. And therefore it is called *Fons*, as it were *Fouens*, nourishinge: or *Fundens*, pouringe, or shedinge out. *Fountaine.*

The Fountaine multipliethe all Riuers, Brookes, and streames with waters, and communicateth hym selfe to many, hidinge it from nothinge: but parteth, and distributeth of his abundance, as wel to Pylgrimes and strangers, as to all other liuinge creatures.

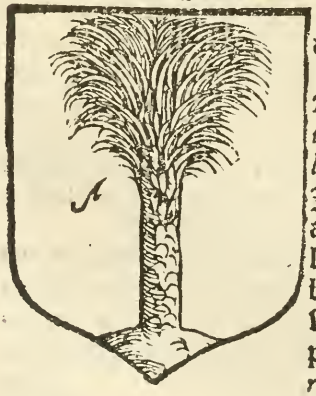
G. bea-

Hirundo domestica.

G. beareth Argente, & Sable, parted per Pile, a Swalowe volante of the seconde, bearinge the Celidon floure, proper.

The Swalowe taketh not his meate sitting, but fleing in the ayre, & in making of neast is most expert & cunning: *educãdisq; fatib⁹ solertissima.* She is full of feathers, & therefore is the moste lighteste, and swift in flight of all fowles. Other birdes disturbe her not, neither is shee praye to any of them. *Maria transuolat, ibique hyeme commoratur. Ouid* calleth this byrde, *Veris prenuntia.* For shee is the firste messenger, that shewethe vs the springe of the yeare. It is readde, that in the yonge Swalowes wombe bene founde twoo stones very pretious. The one white, whiche is the Female, and the other redde, which is the Male, and is more vertuous. These two pretious stones, are called *Celedony:* and they must be taken out of the Swalowes wombe, ere they touche the grounde.

Pretious stones called Celidony.



Palme.

The fielde is of the Pearle, a Palme tree proper.

This is a tree of victorye: *Proceroq;, ac decoro virgultu: diuturnisque vestita frondibus: & folia sine vlla successione conseruans.* It is a tree noble and famous, alwaies faire and greene: and longe tyme beautified with braunches and leaues, both in winter & sommer. The Prophete saithe, *Iustus vt Palma florebit.* This noble tree aboundeth

deth, and is moste fruitefull in *India*. And therefore Uespasiane the Emperour, caused to be imprinted on the one parte of hys coygne the figure of the Palme tree, to declare thereby hys tryumphant victorie, in subduing and conquering the whole region of Iewrie.

Y. Beareth golde, a Laurell tree verte. Thys is also a tree of victorie, and is of singuler excellencie, grace, and vertue. In ỹ olde tyme, all victorious emperours, kynges, princes and capteines, were crowned with garlandes of Laurell tree, whan they had gotten the victorie ouer their enemies. And to the knyghtes, souldiours, and standerde bearers, whiche had behaued and borne theselues valiātly and stoutely in the warres, were geuen garlādes also made of Laurell to adorne theire heades, whiche were called *Coronæ militares*, and were testimonies of their prowes, noble actes, and haute courages, for euer to bee remembred. *Laurell.* *Coronæ militares.*

The Grekes call thys tree *Daphnis*, because it neuer leaueth hys greneſſe. It was consecrate to the great *Iupiter*, & to *Apollo Delphicus*. It is thoughte that thys tree is neuer touched with lyghtenynge. And therefore the Emperoure *Tiberius Cæsar*, in thondryng and lyghtenyng, vsed to weare a garlande of Laurell tree agaynſte the smytyng of the lyghtenyng. Also *Plinye* reporteth that as the same Emperoure dyd sitt by *Druſilla* the Empreſſe in a certein gardē, an Eagle threwe from a ryght hyghe place, a fayre whyte henne, whole and sounde into the Empreſſe lappe: and the henne dyd holde in her beake a bowe of Laurell tree, full of bays. And diuinors toke hede to the hēne, and did sowe the bays, keppyng them wisely, and of them came a wood, that was called *Sylua triumphans*, as it were the wodd of worshippe for victorye and maſtrie, for afterwarde the Emperour dyd beare of the Laurel tree in hys hande, and did weare a garlande thereof on hys heade. And after him many others emperours in the same wise should be crowned with Laurel tree of the same wodd, whan they had the victorye, and these theire garlandes were called. *Daphnis.* *Sylua triumphans.* *Coronæ*

Coronæ trium phales. *Hæ antiquitus è lauro erant, post fieri ex auro ceptæ. Collisa in se durius duo Laurea, ignem concussu reddunt, si Plinio creditur. Idem facere Leonis ossa, plerique autumant. Sic & concursu potentiorum certum est oriri grauius periculum.*

Olyue. The fielde is of the Sunne, an Olyue tree, *Veneris.*

Thys is a Royall tree, and in the Latyne tongue is called *Olea*, the fruite *Olina*, *succus oleum*. It is a tree of peace: for no messengers were sent to Rome, to gete or obteyne peace, without bearing in theire handes the braunches of Olyue tree: neyther yet to profre peace to other men. *Remigius* sayeth, that the dignitie of thys tree is knowne: for that in token of reconciliation betwene god and man, and of the peace made betwene them, the Doue whiche was sent forth by *Noe* out of the arke, returned agayne to hym with a token in her mouth, which was an Olyue leafe that she had plucked, and of none other tree. *Plynie* sayethe that among the Athenians, victors were crowned with Olyue.

Genes. 8.

I. Beareth Argente, an hande Gules, holdyng a braunche of Olyue proper. *Diodore* sayeth, that the tree which beareth the Olyue, is a signe of peace and tranquilitie: *gestantibus iudicium erat pacis.* The prayse of peace is eloquentely set forth by Jhon Gower, in a treatise which he writte vnto the noble kyng Henry the fowerth: in these woordes.

Peace is the chefe of all the worldes wealth.
And to the heauen it leadeth eke the waye.
Peace is of soule & lyfe the mans healthe.
Of pestilence it doth the warre awaye.
My liege Lorde take hede of that I saye,
Yf warre maye be left, take peace on hande.
Whiche may not bee without goddes sande.

VVith peace standeth euery creature in rest.
Without peace, there may no lyfe bee gladde

Aboue

Aboue all other good peace is the beſt,
Peace hath himſelfe, whan warre is all beſtadde,
The peace is ſafe, the warre is euer dreade.
Peace is of all charitie the kaye,
Whiche hath the life & ſoule for to waye.

My liege Lorde yf that the liſte to ſeche
The ſoth enſãples, what the warre hath wrought
Thou ſhalt well heare of wiſe mens ſpeche,
That deadely warre turneth into noughte.
For yf theſe olde bookes be well I ſoughte,
There might thou ſe what thīg the warre hath do
Both of conqueſte, and conquerour alſo.

For vayne honor, or for the worldes good
They that whylom the ſtronge warres made
Wher be they now, bethincke wel in thy moode
The daye is gone, the nyghte is darke & fade
Theire crueltye which made them then glade
They ſorowē nowe, & yet haue naught the more
The blodde is ſhed, which no man may reſtore.

L. Bearethe Dr, an Dke tree, berte. *Oke.*

Thy Dke tree was hallowed to Iupiter. *Sacra Ioui quercus.* And it is called *Quercus ſiue quernei q̄ ea ſoliti erant diu gentium querentibus reſponſa dare:* Thys tree endurethe manye yeares: *ſicut legitur de quercu Mambre ſub qua habitauit Abraham: quæ fertur vſque ad Conſtãtini Regis imperium per multa ſecula perduraſſe.* The Dke in

the olde tyme was accompted chefest *inter felices arbores*. It is a tree verye hyghe, full of boughes and braunches, hauing a roote moste perfecte and sure, and therefore it best abideth the blastes and shakynges of all tempestuous windes: and for hys myghtynes and strength, is most meete for great and large buyldinges. The leafe of thys tree in some countreyes neuer falleth awaye. *Theophraste* sayeth, that there is a kynde of Oke, *in agro Thurio, vbi Sybaris persipicua, quæ nunquam folia dimittit*. The frute of thys tree is called, *Glandula*, or *glans quernea*, an Akre, or masse of the Oke tree: wherewith men in the olde tyme were norished and fedde, wherfore the Poete sayeth.

Akecorne.

Mortales primi ructabant gutture glandem.

Oure fathers of olde thoughte it good,
To vse Akecornes for theire foode.

Prius enim quam frumenti vsus esset, antiqui homines glande vixerunt. Boetius remembreth the same, sayinge, *felix nimium prior ætas*. &c.

Wonderfull happy was the firste age of men, whych did holde them contented with the fruites which the verie fieldes brought foorthe, and therefor were not distroyde with filthye glotonye: but were wonte easely to asswage theire hõgre at euen with the Akecornes of Okes, not knowing what wine mente, yet vsing the moiste hony, and the clere running waters of the streame, whiche caused thẽ to slepe holesome slepes vpon the grasse lyng vnder the shadowes of the hyeppne trees.

L. Bea-

L. Beare the Gules, & verte, parted with a cheuron betwene three peares d Or. *Peare.*

The Peare hath hys name, because it is shaped as ỳ flambe of the fire, for a Peare is greate, harde, and brode at th'one ende, and narowe and strayghte at th'other, as ỳ flame of fyre. *Pyrus autem arbor: fructus eius pyra est. Poma pyri iumentis imposita vel si pauca, vehementer onerosa esse dicuntur.* I thincke no more to speake of the Peare at thys tyme, nor of the tree, but of the cheuron described in the sayde fielde, whiche is a worthye partition, & holdeth in it selfe a great soueraignetie.

The Frenche call thys signe a Cheueron. In Latyne it is called *Signum capitale, & Tignus*, or *Tignum*, in Englishe it is a rafter of an house, which beareth the roofe: and of vs Northerne men, it is called a Sparre, or Sparres, of others the barge copies. The whiche signes by all likelyhode were firste borne of carpenters, and makers of houses: for an house is neuer made perfecte, till these copies be put vpon it, by the maner of an heade: and two suche ioyned together, make a capitall signe: that is to saye in ỳ northerne tongue a cople of sparres. *Cheuron.*

Y. Beareth Argente, twoo Cheurõs Sable, betwene thre figge slippes proper. *Figge.*

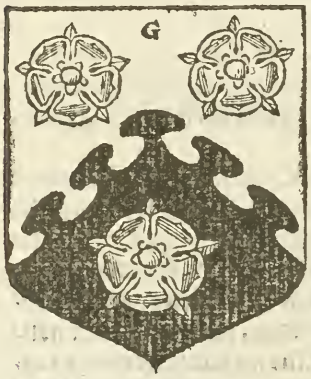
The figge tree is so called, *a fœcunditate*, because it excelleth others

others in fruitefulnes. *Nam terque quaterque per singulos annos generat fructum: atque altero maturascente: alter oboritur.*

Thus it is manifeste that thys tree beareth frute three or fower tymes in one yere, and whyle one rypeth, an other spryngeth anone. Let ỹ bearer herof in cote armoure, consider what he beareth. The learned can iudge what his condicions shoulde bee.

And touching the two Cheurons blazed, there can be no mo so termed in one coate armoure: for they conteyne the iuste quantitie of theire ordre in the fielde, for with them the fielde is fiue in all hys contente.

Rose.



D. Beareth gules, & sable, parted per cheuron, nebule, three roses d'Argent.

Amõg all flours of ỹ world, the Rose is the cheife, and beareth the price. And therefore ỹ chefe parte of man, whiche is the heade is ofte crowned therwith, because of hys vertues, swete smell and sauoure, for by fayrenes they fede ỹ sight, and please the smell by odour: and accorde to medecine, both grene and drye. *Rosa a specie floris nuncupata: q rutilanti colore rubeat.* Therefore our noble and moste gracious Quene doth, and for euer shall vse thys delectable Poesie or worde. *Rutilans Rosa sine spina.* If I were learned thereunto, I woulde speake more of thys floure. But beyng bolde of *Plinye*, the Rose shall haue preheminence aboue all flours, and nexte to it, the floure de luce, and the thirde shalbe the violet. These are the flours wherewith the crownes of noble men oughte to bee adorned.

Parte per Cheuron.

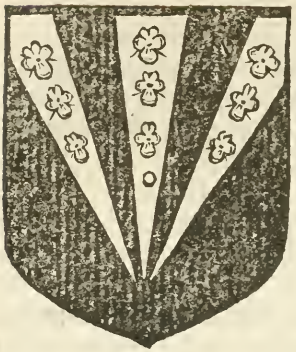
And whereas the fielde of the sayde cote armoure is parted per Cheuron, you muste take the same, as one of the partitions

ficions nedles, because one coloure, after the maner of a Cheuro, entremedleth with an other, otherwise than is vsed in simple particions. And my author sayeth, that many haue doubted aboute the Blazon of Cotes Armoures, whan they bee thus parted per Cheuron of two coloures: and such as haue made themselfes verye conning, in describing of armes, haue sayled thereof: some holdinge one opinion, and some an other. And therefore to dissolue the doubte herein, take these nexte ensuyng for example.

P. Beareth Argent and gules, partie per Cheuron engrailed, three *Lyllies, deux, vne*, con trechanged of the fielde. *Lillye.*

Thys is as fayre a cote, as maye bee deuised of that particion: and the token borne in the fielde, is of hys propre coloure. For the Lyllye is of treble coloure, whit, redde, and purple, or yealowe. I thought it good to adde these woordes *deux vne* in the blazon of thys cote Armoure, for that the Lillyes are transmuted of the same coloures that the fielde is of, for yf the fielde were not so parted, it neded not to haue sayde *deux vne*. And touching the floure, *Plinye* sayeth, that the Lillye is next to the Rose in worthynes and noblenes. Nothing is more gracious than the Lillye in fayrenes of colour, in swetenes of smell, and in effecte of worknge and vertue. *Lillya lactei floris herba: vnde & nuncupata quasi Liolya cuius dum candor sit in foliis: auri tamen species intus effulget.* *Lilya.*

The



Violet.

The fielde is Sable, thre piles in poynte, d'Or, charged wyth nyne violettes, proper.

Thys floure hath hys name of the strongest smell that hee hath, as *Isidore* sayeth, and the smell thereof abateth the heate of the brayne, and refresshyeth and comforteth the spirittes. The littlenes thereof is nobly rewarded in greatenes of sauoure and of vertue. Amongst floures, *Plinye* setteth the violet, next the Rose, and the Lylye: for that they be the chefe floures (hee sayeth) to beutefie the crownes of noble men. *Huius genera sunt tria: purpureum, album, melliuum.* The thre piles described in thys cote armoure, whiche mete together in one coone of the shielde, as in the poynte thereof, are called in Latine *Pilæ*, which is asmuche to saye as Pillers, that sustayne and vpholde the worke whiche is layde vpon them. And of the sondrye bearing of suche in cote armour, hereafter shall ensue diuerse examples.

Pyles.

Senuye.

M. Beareth Argēt and verte, parted per pile enuecked, 6. leafes de Senuye d'Or, 3, 2, 1. The floure of thys herbe is full yealowe, and hath a good smell. And though all the herbe in substaunce be kene and feruente, yet Bees loue beste the floures of it, and haunte them.

Merche.

The fielde is golde, a Pyle in poynte betwene two slippes of Merche, verte. This herbe in latine is called *Apium*, and it is so called, *q̄ ex eo apes, i. caput antiquorum triumphantium coronabatur.* Hercules made hym firste garlandes of thys herbe. *Cuius radices efficaciter pugnant contra insidias venenorum.* Thys herbe is allwayes grene, as *Theophraste* sayethe.

Agnus castꝰ.

R. Beareth Sable, a Pile engraled, in bende betwene fower floures of *Agnus castus*, d'Or. This herbe is allwayes grene:

grene: and the floure therof is namely called *Agnus castus*, for whoso vseth muche to smell thereunto, eyther man or woman, it hathe vertue to kepe them chaste as a Lambe. Therefore the women of Rome, vsed to beare with them the floure of thys herbe, at funeralles, & in seruice of deade men, whan they muste nedes lyue chaste, for common honestie.

S. beareth Ermyne, twoo Gyrons Sable, charged with Celidon floures proper, a Batune Gules. *Celydon.*

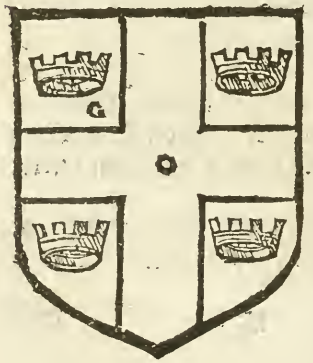
This herbe Celidon hath a yealowe floure, and the stalke therof broken, smoreheth them that touche it all with yealow. And it highte *Celidonia*, for it springeth and bloometh in the comminge of Swalowes. For a Swalowe in the Greeke tongue is called *Celidon*. Or els, as *Isidore* saithe, it is so called, because it helpeth Swalowes bydes, if their eyne be hurte, or blinde. And likewise *Plinie* saithe, that by the iuyce of Celidon, Swalowes eyes turne againe to theire firste state, if they bene hurte, or put out.

This hearbe hathe vertues that bene noble and good, whereof ye maye reade in *Plinie*, *Dioscor.* and *Platearius* alse.

Crownes.

The fielde is *Lunæ*, on a Crosse Saturne, fiue Crownes Imperiall. The Crosse thus charged, is called of olde Heraultes, the firste quadrate royall, because theron is seene a noble token to the number of fiue. *Vide* in the Concordes of Armorie. It is to be seene in diuerse Cote armours, that Crownes bene borne in sundrie otherwise, as in Pale, in Fesse, & in the Angles of the shielde, as it were in triangle, whiche is the moste auncient, and as mine Authour saith, the moste famous maner of bearing of them, or any other signes. And they are verie rare seene borne in Bende, but in these they maye bee excellently borne, as before in thys booke is remembered.

Crowne murall.

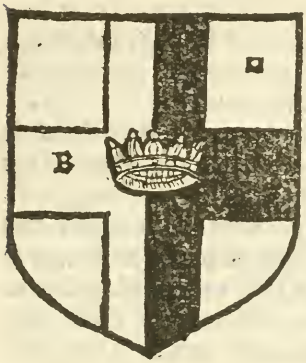


The fielde is of the Rubye, a Crosse betwene fower crownes murall, Topaze.

Of the sondrie fashions of Crownes, geeuen by Emperours, kynges, and Princes, to theire souldiours, for theire good seruice & valiaunte feates donne in the warres, one is named a Crowne murall, whiche was geeuen to hym, whiche in the siege of a Citie firste scaled the walles, & entered maugre the enemies, and therfore it was made like enbatlementes of a wall. *Muralis corona ex auro conflata in formam muralium pinnarum illi dabatur ab Imperatore exercitus, qui prius vi & armis hostium mœnia transcendisset in vrbẽ.*

Thys

Thys coate armour is to be nombred, among the worthie particions, for the souerayngnetie of the same.



The fielde is of the Topaze, on a Crosse parted per Paile, Saphyre and Diamonde, a Crowne nauale, as the firste.

Thys Crowne was firste put on hys heade, whiche in battayle on the Sea, firste borded the shippe that was assayled, and therefore it was made like to the forepart of a shippe. *Nauali prælio qui in classem hostiũ armatus, primusq; irruens ingressus esset, Corona aurea Nauali cohonestabatur, rostrorum, aut naualium prorarum adinstar confecta.* And an other Crowne called in Latyne *Corona Castrensis*, was geuen to hym, whiche firste entered by force into the trenche of the enemies campe, and therefore it was made, as it were sett about with payles. And *Paradyne* sayeth, that *Corona Castrensis vallaris, seu palata, ex auro confecta, donabatur ab Imperatore, seu exercitus præfecto illi, qui primus oppugnando vallum hostile occupasset.* These Crownes allwayes were of Golde. Yet note, that these and many other suche like, oughte not directely to bee called Crownes: for althoughe *Corona* in Latyne, is called a Crowne, so is it a Garlande, a Chaplet, a companye of people standing rounde aboute like a Circle, also the circle about the moone:

Crowne nauall.

Corona Castrensis.

Ypsilon. He beareth Sable, this lettre *Ypsilon* Argente, ensigned with a Crowne Imperial on chiefe. *Hæc littera Pythagorica vocatur.* See in the firste boke, entituled the Concordes of Armorye almost in the ende.

The bearer of thys signe or token in armes, I meane of the crowne Imperiall, oughte alwayes to bee doynge good, and to se that no harme be donne to none, to be mercifull, and continually exercised in the seruice of almyghtie God. For those, in whose power it is to do good, and doth it not, the Crowne of honor and worshippe shalbe taken from them, and (as *Chaucer* sayethe) with shame they shalbe anulled, & from all dignitie depeled. When kyng *Dauid* had gotten the citie of *Raba*, & had put oute the people that was therin, tormentyng them vpon sawes, vpon harrowes, and vpon ares of yron, & thrust them into the tyle kyll, he toke their kinges crowne from of hys heade, whiche wayde an hundred waighte of golde, and in it were precious stones: and it was sett on Dauids heade. Hereby is the power of God declared, how hee dealeth euen with kynges, takynge the crowne and dignitie from one, and geuing the same to an other. He exalteth, and it is he, that deiecteth, he is the auenger, he is also the sparer, he can wounde, and he can make whole: neyther is there anye that can delyuer hym oute of hys hande. *2. Reg. 12. cap.*

The fielde of thys cote Armoure is Claurie, because it is of one proper coloure, without anye partition or change, & it is also the seconde quadrate Royall, for that the fielde is charged, but with no mo tokens.

Beasante. The fielde is parted per Fesse Dented, *Venus*, & *Saturne*, fiue beasauntes. &c. A beasaunte is also called a Talente: The

The sondrie contentes wherof, the Reader maye best vnderstande in Sir Thomas Elyote hys dictionarie, to the whiche I referre hym, and to maister Gerard Leyghe, in hys accedence of Armorie.

The fielde is sable a fesse Cantone d'Ermyne, betweene two plates.

Plates are of dignitie nexte vnto the beasauntes, and are rounde in shape as beasauntes are, whiche are alwayes of golden coloure, as ye may rede before. And plates are of siluer, and haue no similitude on them, but are formed ready to coigne. These of them that knowe not the ryght termes of them are called *Balles*: and they offende not muche some tyme so to name the, for *Pila* in Latyne, is not onely a Piller, or frame to bee put vnder any worke to beare the same, but it is also a Ball, or any thinge rounde as a Ball: the whiche is an instrumente seruinge otherwhyle to the hãde, and then it is called in Latyn *Pila palmaria*, or *Pila manualis*, otherwise it seruethe for the foote, and then it is called *Pila pedalis*, a foote ball, yet are there other thinges rounde, whyche are neyther beasauntes, plates, or balles. A boule is a very rounde thinge, and in Latyne is called *Globus*, and *Globum*, and is also a token in armes, but not of suche estimacion. There is also an other figure, in all partes equally roũde, and in Latyne is called *Sphæra*, and is also an honorable deuise in armes. And nowe shall ensue sundrye examples to displaye suche signes or tokens, as are rounde in shape and forme. *Plates.* *Boule.* *Sphere or Globe.*

The fielde is Gules. 10. beasauntes a canton d'Ermyne. Of the Beasaunte I haue spoken sufficiently before. But the canton beyng d'Ermyne, vnderstande what the same is. It is one of the noble and honorable furres, vsed to be worne of Kynges and Princes in theire robes and mantles, & is the chefest furre. In armes it is called Ermine, properly, and not siluer or white, poudered with Sable, to the whiche terme there must bee had great respecte, it is so frequẽte in armorye. In mãtles, (as M. G. Leyghe sayeth) *Ermyne.*

they

they are called doblinges. It is the skynne of a lyttle beaſte of the lande of Armenye, whereof he taketh hys name. The tricke of thys cote armoure, I did take(as I founde it)in the pariſh Churche of Lutterworth.

Here in the fielde Azure, is to be ſeene the image of the virgin Marie, with her chylde in her armes, ſtanding in the ſonne. For the bearinge of theſe Armes, greate diſſention did ariſe, betwene Sir Jhon Shandos, an Engliſhe man, and the lorde del Claremounte, a Frenche man, they both bearing the ſaide Armes alike: after a chalenge thereof made by the one, to the other, it was tryed by them, at the ende of ỹ battel of Poytiers, where the lorde del Claremounte was ſlayne, and loſte hys Banner, by ryghte of armes.

Suche lyke controuerſie dyd chaunce, betwene two valiaunt, knyghtes, Sir John of Sitſilt, and Sir Willyam of Facknaham, for rayſinge in fielde the cote Armoure, here, after the antique maner diſplayed. But the ryghte of the bearing thereof(which they were readie to trie by force of Armes)was adiudged, to Sir John Sitſilt, as to him moſte ryghtefully and lyneally deſcended, by good & lawfull byrthe: as heyre of bloode and of bodie, of James Sitſilt, Lorde of *Beauporte*. For the truthe whereof(gentle reader) here enſueth *Verbatim*, the coppe of the very originall wrytinges, *in hæc verba*.

¶ Iames Sitsilt Lord of Beauporte, had to hys ensigne in the fielde of ten Barres siluer & Azure, six excocheons sable, with as many Lyons rampíng, of the firste incensed Gules.

¶ *Gentle Reader, note well thys Blazon, and you shall playnely perceaue the great knowledge of th' officers at armes in the olde tyme.*

¶ *C'eſt a teſmoigner a vous mes Seigniours, pur le determination final, del diſcention pur vng Enſigne d'Armes perenter Monſieur Iean de Sitſilt, & Willyam de Faknaham Cheualiers, que l'an depuis le neſtre de Dieu, mil cent quarante deux, Iaques Sitſilt & ſes anceſters ſeigneurs de Beauport, a le ſiege de le Chaſteau de Wallingford & viues & mortz illonques, & la leueront vng Enſigne, tiel comme l'enſigne de lour ſang genereux. C'eſt a dire, en la champe de dize barretz d'Argent & azure, ſix eſcocheons Sabels, auec tantes de Lyons rampand, primer incenſed Gule, Pere de Iehan Sitſilt, pere de Euſtace, pere de Baldwine, pere de Gerarde, pere de Robert, pere de Iaques, Pere de George de Euerwike, pere de Iehan, pere de ceſtuy Iean Sitſilt Cheualer, heyer de ſang & de corps de dit Iaques Seigneur de Beauport, linealment deſcendu par bon & loyal neſtre, de que lygne le dit Willyam n'eſt my. Et ceſt pur voier & bon droit touſiours ie ſeray preſt de maintener, a que fayer ie moy oblige par mon ſeau ci affigé. Donné le quarte iour d'Auril, l'an del reigne du Roy Edwarde le tiers depuis le conqueſte. Le Siz.*

Pedegre aſcendinge.

¶ The final determinacion of the controuerſie aforeſayde.

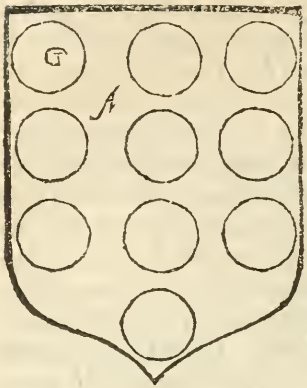
A touts Angloys & Francoys, Nous Edwarde de Beaulile, & Iean de Mowbray gret. L'ou grande debate & controuerſie ad eſté parentre Iean de Sitſilt Cheualier, & Willyam Faknaham, in le champe de Monte holitone, pur vn enſigne d'armes: c'eſt aſſauoir tiel, le champe de dize Barretz Argent, & azure, ſupportez de cinq eſcocheons Sables, charges oueſque tant de Lyons primers rampantz incenſed Gules, que ambideux clamont come lour droict par longe & auncient deſcent a eux deſcendu. Et a mayntener lour quarell pur droitriel, ambideux les partyes ont eux mettre ſur lour force, & vantont de ceſt maintener per lour corps. Ci eſt que il au pleaſe a noſtre liege ſeigneur le Roy que Iuſtice ſera fait a ces homes ſans ſang eſpandu, per voyer teſmoignes & bons ſemblances.

blances. Accordant a que auoms oyé & voy moltes ditez & lour escriptes, & les tesmoygnes du Roy d'Armes & dauter lieges le Roy, que le droit le dit Iehan Sitsilt et bien forte maintenent le dit ensigne estre son droict, come le droict de son sang genereulx. Pur que fait cest nostre final dome, q̃ Dieu, le Roy nostre liege & nous, & le dit Iehan Sitsilt defend que iames doresenauant le dit Williã ne soit cy hardy, chalenger, claymer, ou leuer in ascun chãp le Roye, ou sur ascun corse viue ou morte, in ascun leu deins les quatre mers le Roye, ou aillours par my tout Christiantye, les dites armes in ensigne, pyghenoute, guydon, banyer, escocheõ, targe, escu, manche, ou elme, sur payne de forfayture, & perder son espeé trenchaũt, & ses piques d'Or a toutes iours. Donné le quart iour de Iune, l'an del Roy Edwarde le tierce, depuis le conqueſt, le Sept.

The whyche sayde originall writings, beyng written in parchement, accordyng to the antiquitie of the tyme, I my selfe haue seene being in the possession of the ryghte honorable the Lorde of Burghley, to whome in blood the same belongeth, whose name beinge written at thys daye *Cecill* is neuerthéles in Wales, both in speche and common writing vsed to be vttered *Sitsilt* or *Sitsild*: where the originall house at thys daye remayneth nere Aburgenny.

The fielde is of ỹ Diamonde, three plaites on chefe, and two barres', Pearle. Or els thus. He beareth Sable, two barres and three plates, on chefe d'Argente. What these bee, and of theire mettall, ye maye reade in the page nexte before. *Hungreforde.*

Tortеauxe.



The fielde is of the Sonne, 10. torteaures, 3.3.3.& 1. or thus. C. beareth gold. 10. torteaures, 3.3.3. and 1. gules. It neded not here to haue made mencion of what planet or coloure the torteaures be: for they are found alwayes of redde coloure, and are called of olde blazors, cakes of bredde, notwithstanding they are contrarie in coloure to righte cakes, or wastelles: yet they muste bee named by none other name, then Torteaures:

Q. Curt. li. 4. At suche tyme as Alexander the greate layde hys siege to the citye of Tyre, a certayne souldiour of the Macedõs, as he was breakyng of hys breade, there appearrd therein droppes of bloude, whiche by Arystander the deuiner was thus interpreted. If the bloude had appeared outwardely, then it had signified yll fortune to the Macedons, but in asmoche as it was founde within, it betokened destructiõ to the citye, they wente about to wynne.

T. Beareth Ermynes, on a cheefe Argente indented, 3. Ogresses.

Ogresse, or Pellet. Th'Ogresse is the same, that we call a Pellet of a gõne, and in armorye is no other coloure then Sable. Wherfore I do omit the worde Sable, because it is the righte and proper coloure incident to a Pellet. But of the fielde of thys cote armour (whiche in my iudgemente shall haue the seconde dignitie of the furres) thys vnderstande, that it is onely to bee called Ermines, and not Sable poudered with siluer.

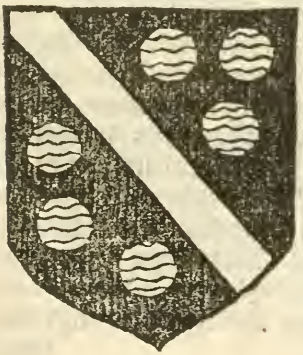
And

And of these two Royall furres, Ermyne, and Ermynes, how they both may be borne in one cote armoure, take thys for example.

W. Beareth gules, one pyle in poynct, Ermyne & a cheefe d'Ermynes. Thus of the difference of these two furres, this, and the last pagen maye perfectely instruct the, gentle reader. *Ermyne.* *Ermynes.*

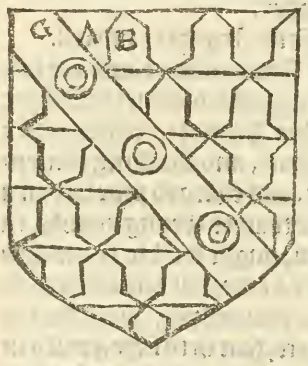
W. Bearethe Gules, on a Fesse Argente 3. hurtes. *Hurtes.*

Thys shoulde alwayes bee of Azure coloure, and are called hurtes, for that where they appeare, violence hath bene shewed to the bearer, and further I cānot construe of this matter. The Cote armoure is *Mars*, and the thing conteyned in the fielde is of his power, and charged propzely in a sure Fesse of the Moone. These tokens (beyng rounde in figure) as are next before recited, ought well to be marked and considered, for as they differ in mettall and coloure, so are they chāged in theire names and callyng. Neyther are they founde at any time perfozate, that is to saye, persed in the mydeest: but they are seene to bee charged sondzye wayes, as with Rowelles, Mollettes, Starres, &c.



The fielde is *Saturne*, a bende of the Sunne, betwene 6. fountaynes propze. What a fountayne is, ye may reade before. And notwithstanding, it is so called, a Fountayne, or well, yet be they enūigned in cote armoure, rounde in figure: and bee alwayes of white coloure and waterie, for the thinge which they repzesente: that is to saye, the water of a well, *Welles.* *L. Sturton.*

whyche is white. Thys cote armoure, as it is charged with an honorable bende ordinarie, so the partition whiche the same maketh, causeth ỳ cote armoure to be more worthie. What commodities come by fountaynes or welles, there is no reasonable creature, but he knoweth. Yet the vse of them maye best be knowne, whoso shall reade the hystorye of the great worthye, and puissante prince, kyng *Arthur*, kyng some tyme of thys moste noble Realme of Englād. But whosoeuer deliteth to reade of the diuersitie of fountaines, and theire waters, let them reade *Isidore, lib. 13. etymologiar. cap. 13.*



Annulet. Ringe.

The fielde is Uerrey, Perle, ℞ Saphyre, on a bende Rubie, thre annullettes of the Topaze. These annullettes, or as commonly they be called rynges, are also certayne rounde signes or tokens borne in armes, to the great estimatiō of the bearer: for rynges are tokens of fidelitie and truste, of the sure kepyng of promyse, ℞ othe, and also the remembrāce of kepyng oure allegiance and duetie. They are also tokēs of victorie and tryumphe. The firste that euer dyd were rynge, (as is redde in prophane hystories) was *Prometheus*, the sonne of *Iapetus*: and he firste inuented the makynge of Images also, wherfore the Paynyms supposed, that he made men: and fayned that he wente vp into heauen, ℞ there dyd steale fire to make hys Images haue lyfe, wherewith *Iupiter* beyng wrothe, caused hym to bee bounden on the hyll called *Caucasus*, and an Eagle standyng by hym, eatynge hys harte, by the whiche is signified, that he was studious, and a great Astronomer. But of hym *Isidore* thus sayeth. *Primus Prometheus fertur circulum ferorum incluso lapide digito circundedisse.* Note here, that the firste rynge was made

made of yron. Golde I thincke was then scarcely knowne: yet precious stones, and stones, wherein were grauen signes, of beastes, foules, serpentes, &c. were then enclosed in rynges, not of golde, but in rynges of yron. *Qua consuetudine homines vsi annulos habere cæperunt. Isidore* also declareth the maner howe men at the firste dyd weare rynges. *Annulos hominesprimũ gestare cæperunt quarto a pollice digito: q̃ cã vena quædam ad cor vsque pertingat: quam ornandam ideo tandamq̃ aliquo insigni veteres putauerunt. Apud Romanos anuli de publico dabantur: & non sine discrimine. Nam dignitate præcipuis viris gemmati dabantur: ceteris solidi.* And thys also was vsed among the Romaynes, that none but the freemã shoulde openly were a rynge of Golde, hee that was franchysed, a sylver rynge, and the bondeman an Iron rynge. But nowe yf a Prentice, or base craftes men haue not a rynge of Golde, he thincketh it not well with hym, yf hee see a gentleman haue one, and he haue not the like, or such an other: so that euery tyncker nowe a dayes will be gentleman like. It was accompted *apud veteres*, an infamye to haue or weare anye mo rynges, then one: but nowe that ordre is worne out of vse, and not obserued or kepte, and nespecially among women: *Nam illis nunc præ auro nullũ leue est atque immune membrum.* Thus there is sufficiently spoken of the bearyng and wearyng of rynges, but of the fielde of the sayde cote armoure thys remeth vnspoken. It is one also of the honorable furres, and is properly called Verrey, and commonly is seene, of the metall, Argente, and the colloure, azure, *vel è contra &c.*

Verrey.

The fielde is Nebule, *Lunæ* and *Saturne*. The hole contete of thys fielde is cloudie of two coloures, gules and argent, or Argent,

Nebule.

Cloudes.

Argente, and gules, geuyng the soueraingtie to the metal. Almyghtie god wente before hys chosen people the childrē of *Israel* thorowe the wildernes by daye in a piller of a cloude, and in a piller of fyre by nyghte. They be called Cloudes, *ab obnubendo. i. operiendo cælum. Nubes autem aris densitas facit. Venti enim arem conglobant, nubemq; faciunt: vnde est illud: Atque in nubem cogitur aer.* Cloudes in Armorie, are signes of great dignitie, and declare the bearer of them in cote armoure, to haue a certayne excellencie in hym selfe.

Fabius. *Fabius*, a noble Romayne, beyng made Dictator against *Annibal*, so tempered Prudence with manhode or prowesse, that by detracting of battayle, and trayning *Annibal* from place to place, and at sondrye aduātages skirmishing with hym, he minished hys puissaunce, and preserued the publike weale of hys cōtrye, and caused *Annibal* to retire, who sayde than to hys hoste, did not I tell you before, that thys *Clonde* woulde at the laste bringe vs a storme, calling *Fabius* a Clonde, because of hys honeryngе.

Twynne. P. Beareth Ermynes, a twynne graide, Siluer, crowned with a garlande of violettes, proper, hauyng hys handes displayde *Geminus* is a twynne, where many childrē

Geminus. are borne at one burdeyne, although they be three or more. And how they may be borne in cote armoure, take here an other example.

F. Beareth *Mars.* 3. twynnes with armes displayed, of the moone. Studie not (gentle reader) wherefore I haue blazed the twinne and twinnes with theire armes extended. Of truthe it is theire property euen from the wombe so to do, desiringe the libertie of theire braunches. I coulde speake here of swadelynge of chyldren, but it belongethe not to my purpose. Wherefore I referre it to weomen and Phisicions.

Gemini. Castor & Pollux. A. Beareth Azure, a maske of a shippe d'Argent, and on the cheefe thereof, the Sterres *Gemini*. These the gentyles called *Castor*, and *Pollux*: whome the Grecians doe call

Dioscus

Dioſcuros, and ſuppoſe that they proſper thoſe that ſayle on the Sea, when they appeare ſittyng ioyntely togethe*r*, thone by th'other on the croſſe peice, whereunto the ſayle is faſtened. *Si vero eorum alter duntaxat eminet, malum præſagire creditur. Præterea poteſt ſub alterius Geminorum ſolitudine intelligi, periculoſam eſſe potentiam abſque prudentia.* Sayncte Paule departed from *Melite* in a ſhippe, whoſe badge was *Caſtor* and *Pollux*. *Act. cap. 28.* *Paradinus. Simbol. Hero.*

The fielde is Azure, a Garbe d'Or, with a bende Gules. Thus is almoche to ſaye, in thys fielde, as a ſheafe of wheate. *Ceres* wyfe of *Oſiris* kynge of Egipte, dyd firſt inuente ſowynge of wheate, and Barlye, whiche before dyd growe wilde amõg other herbes. *Prima Ceres cepit vti frugibus in Grecia, & habere ſegetes tranſlatis aliunde ſeminibus.* *Garbe, or wheate ſhafe.* *Ceres.*

Of her, *Ouide* maketh mencion, ſaynge.

Prima Ceres vnco glebam dimouit aratro.
Prima dedit fruges: alimentaq; initia terris.

Whiche verſes is thus metrized.

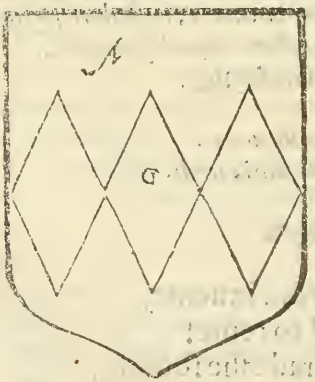
First Ceres with ploughe did inuente,
th'earthe in clottes all to rente:
And firſte of grayne the trade ſhe founde,
how to ſowe it in the grounde.

The

Fusill, or Spindle.

The fielde is of the Diamonde, a Fusil in pale, perle. The Fusill is the same, that we commōly call a Sppyndle. *Arachne*, was the name of the woman, whiche firste inuented spinning of Lynnen, and makyng of nettes. There bee certaine noble men and other gentles, the whiche beare in theire armes fusilles, whiche ſignes so borne, (as some affirme) begannne of weuers: forasmuche as weuers vse suche fusilles made of sponnen wolle. Certes terme them whether ye wil, fusilles, or spindles, it is no great matter, since in effecte they are both one: and the token of them I dare auowe are of more antiquitie and ancient bearyng, than some reporte they be of. Whereof I will now put examples of ỹ bearing of thē sondrie wise, & after diuerse order.

L. Moteacute.



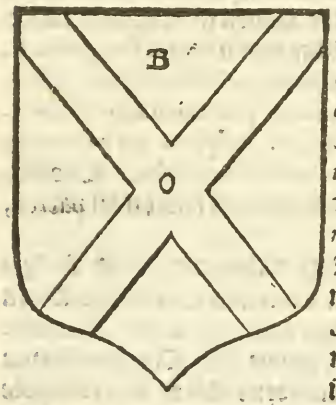
The fielde is Argent, three fusilles in Fesse Gules.

The Fusill in Latyne is called *fusum*, *q. per eum fundatur quod netum est.* What yf ỹ firſt bearer of suche enſignes, dyd cause hys wolle to bee sponne by the folkes of hys household whether they were his childrē or seruauntes, is this therfore any reproche to ỹ maister, since hys children & householde seruantes, yea, and he hymselfe, is therby cladde and apparelled muche the better? No certaynely, reproche therein can be none, but rather an hygh commendacion of vertuous exercise, and godly labour.

It appeareth in ỹ hystorie of the actes of great Alexādre, that

that while he was abroade in the warres, his sisters dide spinne, and make for him garmentes of wollen clothe, whiche they sente him as a greate gifte: and was worne of him at that time, and more esteemed, then all the silkes, and pretious vestures of the Persians. And although the noble women in that countrie take nothinge in more despite, then to put their handes to woll, yet the sisters of the same *Alexander* the Greate, and the noble women of Macedonia, disdeigned not to spinne, and make garmentes thereof, not thinkinge the same to be any blemishe at all to theire Nobilite, or bloude.

Persian women handle no wolle.



He beareth Azure, a Saltier d'Or. *Huius Symboli descriptio ad Sancti Andreæ quam dicunt Crucem, pertinet, qua & Domus Burgundica signis militarib⁹ prodiens solebat in aciem venire, Tametsi interpretatione non per omnia similem recipiant.* This Saltier is made by the manner of a Crosse, called *S. Andrewe* his Crosse, and commonly of vs Englishe men, is thereunto compared. It is also taken for a certaine Instrumente, whiche hathe heretofore benne made in diuerse Parkes, and is of a greate magnitude or largenesse: and hathe bene well knowne of Noble gentlemen, and hunters. For they were ordeined, and vsed in Parkes and Forestes, as Engynes to take wylde beastes, whiche once entringe by that instrument, coulde not escape awaye in any wise. Wherefore in the old time, these signes of Saltiers were giuē to rich & couetous persons, or niggardes, such as would not gently, or liberally departe from any of their goodes or substance: and yet nowe in these our dayes are borne of righte Honourable gentlemen, who are bothe free, liberall, & bounteous,

Saltier.

Paradinus.

teous, and which abhorre all suche auarice, churlishnesse, and niggardlyppe.

Of the bearinge also of suche a token in Armes, take these further for examples.

Mollette. The fielde is Gules, on a Saltier Argente, fiue Mollettes Sable.

This is to be taken as a spotte descended from on high, and disperpled into fiue pointes, out of one Still. This cote Armoure is one of the honourable Ordinaries charged.

Rauen. D. beareth Argente, a Saltier Azure, betweene foure Rauens winges proper. the Rauen in Latine is called *Cornus, siue Corax*, and thee hathe that name, *à sono gutturis, quòd voce coracinet. Fertur hæc auis, quòd editis pullis, escam plenè non præbeat, priusquam in eis per pennarum nigredinem similitudinem proprij coloris agnoscat. Postquam verò eos tetros plumis aspexerit in toto agnitos abundantius pascit.* The Rauen is enimie to the Bull, and assaileth him on all partes, but his eies especially.

Frette. E. beareth Uerte, a Frette d'Argente. And to hys Creaste vpon the Helme, on a wreathe Or, and Sable, a Popyniaye Purpre, bearinge a twigge of the Almonde tree proper, manteled Azure, dobled Or. The Fret borne in this Cote armour, is found borne also of diuerse noble Gentlemen, of seueral mettal and colours. And the same is sometime seene in Cote armour simple, otherwhile doble, also triple, and of eighte pieces: and oftentimes they are multiplied ouer all the Shielde.

And ye muste vnderstande one greate difference betwene Armes Bended, and these Armes, the whiche be made with the forsaide Frettes. For in Armes Bendee, the colours contained in the shielde, are equally diuided: and where these Frettes be, the fielde alwayes abidethe whole.

Popiniaye. And touchinge the Popyniaye, whiche is before described for the Creast of the said Cote armour, he is in one of

his

his proper colours, and bearethe a spraye of his delighte. He is called in Latin *Psitacus*. *Munsterus* in his booke of Cosmographie saithe, that in *Psitacorum regione*, there be founde Popiniayes of incredible bignesse, as exceedinge in lengthe, an arme and an halfe, and are of manifolde colours. *Psitaccrum Regio.*

He saithe also, that in the Lande of *Chalechute*, there be Popiniayes of greene colour, euen as greene as Leekes, *Alij scutulati, alij coloris purpurij*. There is also suche plentie of them in that countrye, that they appointe keepers to keepe theire Rice whiche they sowe in theire fieldes, leaste they doo eate it vp. *Munsterus* reporteth also, that the Popiniayes of Indie, are for the moste parte of greene but that theire heade is redde, or as the coloure of woade, and shinethe like golde. Theire tongue is greate and broade, *Atque ideò vocaliores sunt*, and vtter wordes which maie be vnderstande. *Calechute.* *Indiani Psitaci.*

They learne in the firste and seconde yeare, suche wordes as are taughte them, and retaine them longe. They drinke Wyne, and vse theire feete in steade of handes, when they take meate.

This byrde, saithe *Isidore*, of nature vseth as it were a certaine salutation, *Dicens: Aue, vel chere. Cætera nomina institutione discit. Hinc est illud:*

Psitacus à vobis aliorum nomina discam.
Hoc didici per me, dicere, Cæsar aue.

The Popiniaye is in no countrie so greate or bigge, as he is *In Psitacorum regione*. But those in the Lande of *Chalechute*, are of greater praise, & estimation, although they moste abounde there.

F. beareth Argent, a Bende Azure, cotized with twoo cotizes Sable, on the Bende, three Allaundes heades raised Golde, Mosseled Gules. *Allaundes.*

And to his Creaste vpon the Helme, on a wreathe Argent, and Sable, a Beares heade raised Golde, betweene twoo winges Gules, manteled Azure, doubled Argente.

The figures borne in the said Cote armour, are the heades of three Allaundes, whiche be a certaine kinde of dogges of greate stature passinge all others, whiche are vsed to hunte the Lyon, Tyger, Panther, wilde Beare, & other suche beastes of raueninge kinde. And of the same tokens borne in this Cote armoure, and Creaste, I haue sufficiently spoken, where I entreated of Beastes: and where I haue here described the heades of two sundrie kindes of beastes, note alwaies, that nerte the bearing of the whole beaste, the bearinge of the heade in Armes, is taken to be the moste worthiest parte, and moste esteemed in Cote armour, as honourable.

The field is *Martis*, a *Pegasus Lunæ*, wynged *Solis*. The Creaste a dimie Chymer, Rampante Saturne, sette on a Torre, *Lunæ* and *Ioue*, manteled of the Rubie, doubled Pearle. There maie be readde of diuerse Horses in Poetrie, as of this Horse *Pegasus* before blazed, that had winges for to flie; and of *Simon* the Greeke his Horse, that broughte Troye to destruction. But this *Pegasus* exceeded *Bucephale*, and all other horses in swiftnesse, and celeritie, because he had winges: *Quem ex interfectâ Meduſæ ſanguine natum fingunt. De quo Ouidius. 4. Metam.* Upon this horse did *Bellerophon* ascende, when he slewe *Chimeram* that horrible monster in Lycia, whiche hauinge the head, and face of a Lyon, the middle parte of a Goate, and the hinder parte of a Dragon, breathed, and caste forth great sparkles of fire. And therefore I haue sette this monster, as a Creaste to the saide Cote armoure: and as I thinke, not incongruently, if the circumstances of the Historie, of whome the same dependeth, be rightly considered.

Pegaſus.

Bellerophon.

Also *Munſterus* the Cosmographer reporteth, (but supposinge the same not to be true) that *Pegaſus* is a byrde in *Africa*, whiche is saide to haue the bodye, and eares of an Horse, and the winges like a Byrde. *Hæc ille Lib. 6. Pag.* 1151.

The

The fielde is Uerte, an hart of a man d'Argente, pierced with twoo Dartes in Saltier d'Oz. In chief an Harpe d'Ermyne stringed proper. *Harte of mã.*

The especiall token borne in this Cote armoure, is the Harte of a man, whiche in Latin is called *Cor*, derined *à Græca appellatione*, whiche they name *Cardian*. Oz els it hathe that name of *Cura*, becauſe that in it abideth all carefulneſſe, all regarde of God, and godlyneſſe, and alſo the cauſe of all knowledge and wiſedome.

The harte of man declinethe moze towarde the lefte ſide, then of any other liuinge creature, foz to them it is ſette in the middle of the bodye. The cauſes of the one, oz of the other, it appertaineth not here to recite. And as the ſame is of no very great quantitie, ſo is it in fourme moze rounde, then longe. Yet in the lower parte thereof it gathereth tharpe, *Exitque pene in mucronem.*

It is the well of life, and all ſealinge, and mouinge is therein. Amongeſt al members, the harte of man is moſt noble, and therefoze it is ſette in the moſte excellente place of the body, as it is moſte needefull. Foz no member is ſo needefull to the life of man, as is the harte.

I haue diſplayed the ſaide Harte peirced with Dartes, to declare thereby oure moztalitie, in that we ſee, if the ſame be ſtriken, wounded, oz grieued with ſozrowe, wee then can haue no longer pleaſure, oz delighte to liue.

I reade alſo, that *Ariſtomenes*, a man of *Meſſene*, whiche was called *Iuſtiſſimus*, Moſte iuſte, when he was deade, was founde to haue his Harte all hearye. The Harpe is a token not vnmeete to be borne in chiefe of the ſaide Cote armoure, beinge an inſtrumente like to a mannes *Ariſtomenes.* *Harpe.*

breaſte.

breaste. For likewise as the voice commeth of the breast, so the notes comme of the Harpe, and hathe therefore in Latin that name *Cythara*, for the breaste is called *Cythara in Dorica lingua*. This instrumente is seene sometime to haue foure corners, but moste commonly three.

In olde times Harpes hadde but seuen stringes, and so *Virgil* saithe:

Stringes.

Septem sunt soni, septem discrimina vocum.

A Stringe in Latin is called *Corda*, of *Corde*, the harte. For as the pulse of the Harte is in the breaste, so the pulse of the stringes is in the Harpe.

Isidor. Etym. Lib. 3. cap. 21.

Cordas autem primus Mercurius excogitauit: idemq; prior in neruos sonum strinxit.

Sawtrie, or Psaltrie.

His fielde is of the Saphyre, a Psalterie in Bend sinister, Topaze. His creste a wreste in Crosse, *Sol*, set on a chapeau *Mars*, turned vp Ermynes, manteled Rubie, doubled Ermynes. *Isidore* saithe, that *Psalterium, quod vulgo Canticum dicitur, à psallendo nominatum*, hathe his name of singynge, *Quòd ad eius vocem Chorus consonando respondeat.* The Harpe is like to the Psaltrie in sounde, but betwene them this is the difference. In the Psaltrie is an holowe tree, and of that same tree the sounde commeth vpwarde, and the stringes beinge smitten downewarde, *Desuper: sonant.* And in the Harpe the holowneste of the tree is beneathe.

The Hebrewes vsed to call the Psaltrie, *Decacordon propter numerum decalogum Legis.* And this Instrumente hathe but tenne stringes. The best stringes for the Psaltrie are made of Siluer, yet those bene good, whiche bene made of Laton.

Wreste.

The Wreste in Latin highte *Plectrum.* And whereas I descriued the saide Wreaste in Crosse, yet take the same not to be twoo, but one Wreste, because a certaine holowneste muste be seene at euery pointe of the Crosse, wherewith the pinnes of ỹ Psaltrie must be wrested diuerly, as they are of bigneste. *Mercurius* inuented the sundry kindes

of

of ſtringes, and he firſte ſtreined them, and made them to ſounde.

P. I. beareth Gules, on a Croſſe d'Or, Guttie, this name *Chriſtus* within a crowne of thornes, Verte. This is the Cote armoure of *Preto Iohan, quem alij vocant Preſto Ioannem, alij prætioſum Iohannem, & vulgares Presbyterum Iohannem, non quòd ſit Presbyter aut Sacerdos, cum ſit Rex, ſed quia error eſt in nomine.* *Guttie.* *Preto Iohan.*

This Cote armoure of the ſaide Chriſtian kinge, I noted as I founde the ſame painted amonge the reſte of the Cotes of all Chriſtian Princes, vpon the couer of the Fonte in the Cathedral churche of Yorke.

Yet *Munſterus* in his booke of Coſmographie, figurethe vnto the ſame Prince an other Cote armour: *Videlicet*, a Lyon Rampante vpon a Croſſe, the mettall, or colours of the fielde, or tokens borne in the ſame, he deſcribeth not. The other, as I haue ſeene the ſame, is rightly diſplayed bothe of the fielde, and the ſignes borne therein. Wherefore, I mynde here to ſpeake but of the droppes vpon the ſaide Croſſe, beinge blazed Guttie, and no mention made of coloure: whiche I thinke needeth not to be rehearſed, for that theſe droppes are of theire proper coloure, and are to be taken for droppes of bloude.

And therefore in an other manner take the blazon of the ſame noble kinge his armes, who beareth *Mars*, on a Croſſe, *Solis* guttie. This name *Chriſtus*, of the fielde, within a Crowne d'eſpines proper. The droppes alſo here deſcribed haue a ſpirituall interpretation, whiche euery true, and chriſtian harte maie rightly vnderſtande, what they ſignifie.

Other

Droppes. Other droppes there be, as droppes of raine and dewe. Suche droppes feede, and nourishe fishe in the sea, make Oysters fatte, and breede in them Pearles, and Pretious stones, as *Isidore* saithe, and namely the droppes of the morninge dewe. And althoughe a droppe be moste neshe, yet by ofte fallinge it pierceth that thinge, that is righte harde, as this verse saithe:

Gutta cauat lapidem, non vi, sed sæpè cadendo.

The harde stone is pierced with droppinge,
Not by strength, but by ofte fallinge.

Stillie. The fielde is Verte, Stillie, d'Argente. This is a righte little parte of water, or rayne, departed by somme violence from the whole, and is called *Gutta*, when it standeth, or hangeth on eauesinges, or of trees: and when it falleth, it is called *Stilla*: and thereof commeth *Stillicidium*, as it were a fallinge droppe.

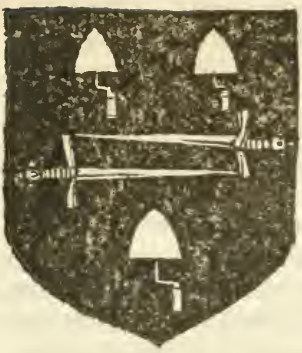
A droppe hanginge, fallinge, or standinge, is in substance moste cleare, rounde in fourme, small, and strayte in the ouer parte, little in quantitie, and greate in vertue. For it moysteth the earthe that it falleth vpon, and maketh it plenteous, and fruitefull, feedeth, and nourisheth rootes and seedes, and maketh them growe: and quickeneth, and preserueth greenesse in trees, hearbes, & grasse. Therefore I haue described these styles in theire proper fielde.

Sinisterhand Palme. G. beareth Azure, a Barre Gemelwe, Or, betwene three handes sinister, d'Argente. The Tymbre, a palme of an hande derter, d'Ermyne, sette on a Wreath Or, and Sable, manteled Azure, doubled Argente.

The token borne in this Cote armour, is a lefte hand. For it suffereth the righte handes woorke, and hathe that name *Sinistra*, of *Sinere*. to suffer..

And the hande highte *Palma*, when the fingers benne streithte foorthe, as it were boughes, or braunches spraied.

His



The fielde is Sable, two arming Swoꝛdes tranſuers in barre, poynte in poynte at the hilts, betwene thꝛe Trewels d'Argente. The people of Iſraell, whan they were come out of theire captiuitie at Babylon, begā to buylde agayne the walles of Ieruſalem: and beyng continually hyndered of theire enemies, they were conſtreyned, as euery one of them oyd holde hys trewell with one hande to woꝛke, ſo with the other he holde hys weapon to defende hym. And euerye one that buylded, had hys Swoꝛde girde by hys thighe, and ſo buylded they. *Trewell.* *2. Eſdr. 4.*

The Trewell is an auncient addition of Armoꝛie.

The fielde is d'Oꝛ a manche maltale Sable, ſemie margarite pꝛoꝛe. *Manche.*

What a Manche is taken to bee, I haue ſhewed in the firſt boke entituled the Concoꝛdes of Armoꝛie. And touchyng the Margarites wherewith ẏ ſayd Manche is poudered. *Chaucer*, in hys ſeconde and thirde bokes, entituled, the Teſtament of loue, maketh a great pꝛoceſſe of them, as gemmes very pꝛecious, clere, and little: And thus deſcꝛiueth them, (as he readeth in the woꝛkes of great clerkes, whyche entreate of the kyndes and pꝛoꝛpꝛeties of

Margarite, or Margrit. thynges) sayng, that the *Margarite* is a little whyte pearle, throughout holowe and rounde, and vertuous. And on the Sea sides in great Britayne in Muscle shelles, of the heauenly dewe, the beste bene engendred: in whiche by experience bene founde thre faire vertues. One is, it geeueth comforte to the feblynge spirites in bodely persones of reason. 2. It is profitable to health, agaynst ỹ passions of sorie mens hartes. 3. It is nedefull and noble in staunchyng of blode, there els to moche woulde oute runne.

Chaucer.

The bearer thereof shoulde be stedfast, amiable, and in peace, vertuous also, with longe cõtinuance in mekenes, that mother is of all vertues: shewing mercy & pitye with the harte towardes all men, embracing also peace, and folowing it. Therefore let all gentlemen suffer in no wyse thys iewell the Margarite to bee blemished, as nighe as they maye, but with harte and mynde studye to optayne the vertues that thereby are signified, and so through grace, for theire seruice, they shalbe hyghely aduaunced.

Daisie Y. Beareth Ermyne, a Pale verte, semie de daysie, proper. *Chaucer* writeth moche of thys floure in many places of hys workes: and in especially in hys preface to the legend of good weomen, where he sayeth of hym selfe beynge in loue with thys floure in the moneth of Maye.

Leanynge on my elbowe and my syde.
The longe day I shope me for to abide
For nothing els, and I shall not lye,
But for to looke vpon the Deysie
That well by reason men it call maye
The days eye, or els th'eye of the daye
The empresse, and floure of floures all
I pray to God that faire mought she fall
And all that loue floures, for her sake

But

But natheles, ne wene not that I
Make, In prayſinge of the floure agayne the lefe,
No more than of the corne agayne the ſhefe.

And the ſayd *Chaucer* writeth in a goodly Balade of hys alſo of the Dayſie, where he calleth it,

Dayſie of lighte, verie grounde of comforte
The ſonnes daughter (ye hyghte) as I rede *Sonnes Daughter.*
For when he weſtreth, farewel your diſporte
By your nature anone righte for pure drede
Of the rude nighte, that with hys boiſtous wede
Of darkenes, ſhadoweth our emiſpere
Then cloſen ye, my lyues Ladye dere.

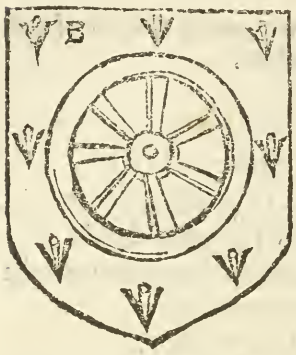
Floures do wel become louers, for that they take therein delite, and therefore are of greate dignitie in ſignes Armoriall.

Hys fielde is of the *Saphire*, the Sunne proper, or thus. He beareth Azure, a Sunne d'Or. *Sunne.*

The certayne quantitie of thys Planet is vnknowne to earthely dwellers. The Sonne, but he thine (ſaieth *Chaucer*) for ſonne is not accõpted: ſo vertue, but it ſtretcheth in goodnes or profit to an other, is no vertue, but into hys contrarie, the name ſhalbe reuerſed.

The fielde is of the Perle, two Spurres in Pale, Rubye. Hys creſte a mollet blemiſhed *Topaze*, ſet on a wreath *Spurre.*

Perle, and Diamonde, manteled Saphyre, dobled *Topaze*. *Chaucer* sayeth that habite, maketh no mocke, ne wearing of gylte Spurres, maketh no knyghte.



Fortune.

F. Beareth Azure, a wheele and an Ozle of eight Pheons d Oz. Thys is taken foz the whele of that meruelous monstre *Fortune*, as *Boetius* calleth her. *lib. 2. de consolatione Philo.* The blynde goddesse *Fortune*, with her doble visage, and whirlynge whele, cruelly casteth downe kinges, and changeth the lowest to the hyest, & the hyest, to the lowest. She

Cresus.

made *Cresus* kynge of the Lydians to bee caught by *Cyrus*, who woulde haue burnte hym, but that a rayne descended from heauen, that rescowed hym. Thus *Fortune* deceyuable enhaunceth vp the humble cheare of him that is discomfited, and neyther heareth ne recketh of wzetched wepynges. She is so wzetched and harde, that she laugheth and scozneth at the teares of them, whom with her fre will she hath made to weepe. Her turning whele declareth her vnstablenes, foz if she were accompted stable, she then no lõger could be called *Fortune*. She wilbe holden of no man, & when she departeth, she bzingeth him to sozowe. Foz what other thyng is flattryng *Fortune*, but a maner shewyng of wzetchednes that is to come. To some she is peruerse and frowarde, to some agayne she is as good and fauourable:

Tymotheus.

as to *Tymotheus*, a noble capteyne of the *Athenienses*, who foz the good *Fortune* he had in battle, was paynted lyng a slepe, and hauing by hym a nette pitched, wherein *Fortune* was taken.

The

The fielde is *Saturne*, a Boze sauage passant *Lunæ*, armed *Mars*. *Bore.*

These were th'armes of *Tydeus*, the kinges sonne of Calcedonye, whiche hee did beare in hys shielde, at the destruction of the Citye *Thebes*. The Boze is called *Aper, a feritate, ablata F. littera & subrogata P. Vnde & apud Græcos Syagros id est ferus dicitur*. Thys Beaste is armed in hys mouthe with two croked tuskes, whiche are right strong and sharpe, and the same he vseth in steade of a sworde, and hys ryghte shulder is harde, brode and thicke, whiche he occupieth as a shielde to defende hym withal, putting that brawne for his chefe armoure against hys weapon that pursueth hym. *Tydeus hys Armes.*

The Boze fighteth with the Wolffe, and hateth hym by kynde. For the wolffe lyeth in awayte for hys chyldren, & stealeth them full ofte.

The fielde is of the *Topaze*, a Dragon, *Emeraude*. *Dragon.*

Thys was th'Armes of *Ethyocles* kynge of *Thebes*, which he did beare in hys shielde, whan he fought with hys brother *Polymyte* for the kyngdome, wherefore the one of the slue the other. *Ethyocles.*

R. Beareth Azure, a Cathedre, or chaire Royal d'Or, adourned with Rubies proper. Suche a chaire is described by *Chaucer* in the thirde boke of Fame, where hee sayeth. *Cathedre.*

Fame satte in a seate Imperiall
That made was of Rubye royall,
Whiche that a **Carboncle** is I called.
And there she was perpetually istalled, *Carboncle.*

The

Bores heade. The fielde is *Sol*, a Bores heade coped *Saturne*.

These were th'Armes of Sir Thopas, as in the metre made of hym maye appeare at large, in the workes of *Chaucer*.

Creaste. And for hys creste he bare a Tower
Wherein sticked a Lillye floure
Of coloures all most propre. ¶Here note th'antiquitie of Creastes.

Annulet. *Asterites.* L. beareth Sable and gules parted per Fesse, an *Annulet* d'Or, hauing the gemme *Asterites*, proper.

Thys is a precious stone, and is whyte, and conteanethe as it were lyghte therein enclosed, or lyke a Sterre goyng within it, and maketh the Sunne beames white, wherof also it taketh hys name. Of hys vertues I neade not to speake, hys beautie and fayrenes bringeth hym commendacion sufficient. And of the geuing of Annullettes or rynges, there may be founde diuerse hystories, amongest whō *Lucius Silla.* I haue noted thys one. *Lucius Sylla*, beyng dictator of the *Romaynes*, gaue vnto *Roscius* a player in Comedyes a ryng of golde, whiche was the token of a knyghte at that tyme, as a coler or cheyne of golde is at thys time. Thys *Roscius*, *Roscius.* for his excellencie in pronunciation and gesture, the noble *Cicero* called hys Iewell, and so muche delited in hym, that he contended with hym, whether *Roscius* coulde set forthe one sentence in more fashions of gesture and contenance, or he expresse the same sentence in a more diuersitie of eloquente wordes.

And touching the token borne in the saide cote armour, yf a Crosse, Sterre, Cressante, or anie floure were figured on the same Annulet, it were a great beautifyinge of the sayde Armes, and no lyttle commendacion to the bearer.

Ye

He beareth Argente, a purſſe gules, doble taſſeled d'azure. *Purſſe.*

Thys maye bee taken for a good token in armes, as of liberalitie, whā the ſame is not ſhutte. But being knitte, and ſo borne, it is a token of auarice: for ſo *Chaucer* writeth in the boke entituled the *Romante of the Roſe*, where he ſayeth.

Auarice helde in her hande,
A purſſe that hounge by a bande,
And that ſhe hidde, & bounde ſo ſtronge
Men muſt abide wondre longe
Out of the purſſe ere there came ought
For that ne commeth in her thoughte
It was not certaine her entente
That from that purſſe a penny wente,

And further the ſame *Chaucer*, ſayth in the ſayde boke.

That a full greate foole is he ywis
That both riche & poore & nigarde is
A Lorde may haue no maner of vice
That greueth more than auarice.
For nigarde neuer with ſtrengthe of hande
May winne him great Lordſhippe or lande.
And whoſo will haue frendes here
He maye not holde his treaſure dere,
For by enſample tell I this
Righte as an Adamante Ywis *Adamante.*

Can

Can drawe to him full ſubtillye
The yron, that is layde therebye,
So draweth folkes hertes ywys
Siluer & golde that yeuen is.

Kyng. ¶. Beareth verte, a kynge armed at all poyntes d'Argent, bearynge a ſceptre and crowne, Dr, wynged d'Ermyne.

Mercurie. Thys maye bee taken for the God *Mercurie*, God of eloquence, for to diuerſe he hath appeared, as hauing wynges, ſo in hyſtories of hym may be redde.

Mars.

The fielde is of the pearle, *Mars* all armed on horſſeback with ſpere and ſhielde, *Rubye*.

Theſeus. Thys was the Banner of *Theſeus*, whan he came to the deſtruction of *Thebes* Citye, & ſlue *Creon* kynge thereof. And thus *Chaucer* wryteth of the ſayde *Theſeus* hys banner, and

Penon. penon in theſe wordes.

The redde ſtatue of Mars with ſpere & targe
So ſhyneth in hys whyte Banner large
That all the fieldes glitteren vp & downe:
And by hys Banner, borne is hys penon
Of golde full riche, in whiche there was ybete
Minotaure. The Minotaure that he wan in Crete.

Th'antiquitie of bearing armes. Thus it maye appere, that armes were long borne in good ordre, before the ſiege of *Troye*: for the deſtruction of the citye *Thebes*, was before that ſiege, as *Ihon Lydegate* doth affirme. *Chaucer* alſo, in the tale of the knyghte, deſcribeth

Lycurge king of Thrace. what token *Lycurge* the great kyng of *Thrace* dyd beare in the fielde. Theſe be hys wordes.

In

In ſteade of a Cote armour ouer his harneys
With nayles yealowe, and bright as any golde,
He hath a Beares ſkinnne, cole blacke for olde. *Beares skin.*

P. W. beareth Sable, thre Roches nayantes, d'Argente. *Roches.* Theſe were ſometime the armes of an honorable Prelate that had to name *Petrus de Rupibus*, who was many yeares Biſhop of Wincheſter, in the time of Kinge Johñ, & Henry the thirde his ſonne. And the ſaide Roches, myne Authour ſaithe, he did beare after his owne name, whiche me thinketh, was euill applied thereunto, to giue him Fiſſhes in ſteade of Rockes. For *Rupes* in Latin be called Hilles, Bankes, or Rockes, ſo ſteepe down, as no man may clime them. But I take the ſaide Biſhop his name, as then was the vſe, to be written, *Peter at Roche*, or *Peter de la Roche*. *Petrus de Rupibus.* *Rocke is called Roche in the Northren tongue.* Theſe ſeeme to drawe moſte nigh his name in Engliſhe, but the Latin name dothe nothinge agree thereto, whiche I referre to their iudgemente, that haue readde of him, or of his name. *Polydore Virgill* calleth him, *Vir integerrimus*, and no leſſe is to be thoughte, becauſe the charge of the education of the ſaide Kinge Henry the third was committed to him, as to a Father prudente, and ſage in the inſtitution of ſuche a noble Prince.

The field is Saturne, a kinges Heade *Lunæ*, crowned *Solis*. This might be taken for the Armes of some highe Prince, or other Chieftaine, whiche had taken some kinge in fight, and helde him as prisoner. Diuerse hiſtories make mention, that when mightye Princes, and valiante Kinges be giuen to ſenſualitie & pride, not weighinge the good sayinges of the wiſe, nor harkening to the wholeſome counſell of their friendes, they oftentimes fall into the handes of their enimies, and then are eftſoones depriued of theire Kingedomes, and Regaleties, either els ſuffer imprisonmente, famine, diſtreſſe, and other paines and tormentes, endinge ſo their liues in greate calamitie and miſerie: as is readde in one *Pauſanias*, Kinge of the Lacedemonians, who at a banket deſired inſtantly of *Simonides*, a Poete in Greece, that he woulde then ſpeake some thinge notable, and that ſauoured of wiſedome. *Simonides* thereat ſmilinge, Remember, ſaid he, that thou arte a man. *Pauſanias* tooke that ſcornefully, and eſteemed it nothinge. Afterwarde *Pauſanias* beinge putte in prison in *Chalcæco*, and there beinge famiſhed ere he died, remembred the sayinge of *Simonides*, and with a loude, and lamentable voice ſaid: O my friende of *Cœus*, (for there was the Poete borne) thy wordes were of greate importaunce, but I, for madde pride, eſteemed them nothinge.

Pauſanias.

This litle Hiſtorie is not vnworthy to be had in remembraunce.

P. beareth

Ouſle, or Blackebirde.

M. beareth Sable, three Owles d'Argente, beaked, and legged, Or. The tymbre, a Bull gardant, Argente, armed, and vnguled Gules, ſette on a Wreathe Sable, manteled Azure, doubled Argente.

The Owle, or Blacke byrde ſingeth pleaſantly, and therefore is ofte taken, and kepte in cage. This byrde, althoughe ſhee bee in all Countries blacke, yet in *Achaia* ſhee is white, as *Iſidore* ſaithe. This Creaſte for the ſaide Cote armour, is a white Bul. *Iupiter* turned him into the ſimilitude thereof, when louinge the faire mayde *Iſis*, he could not otherwiſe haue his will of her. This ſignifieth, that beautie maie ouercome the beſte.

Bull.

Iſis.

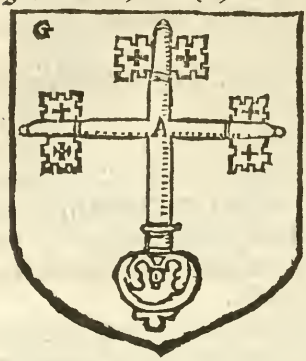
Lyon.

The fielde is Pars, a Lyon Rampaunte, with a double Quelwe d'Argente. In chiefe d'Ermyne, an Eagle diſplaid with twoo heades Saturne, membred, and crowned d'Or. *Alexander* the greate, when as he hunted in a great Parke in the countrie Baſaria, that had remained vnhunted, duringe the time of foure mens ages, he killed foure thouſand wild beaſtes therein, amonge the whiche there was a Lyon of a rare bigneſſe, that came running towardes him, whom he did not onely receiue, but killed him with one ſtroke. Suche was the prowes, and ſtrengthe of ſo mightye and puiſſante a Conqueroure. Ouer whoſe heade alſo at the battaile he fought with *Darius* at *Arbella*, there was ſeene an Eagle, whiche neither fearinge the claſhinge of the harneys, nor the cryinge of them that were dying, did ſtil flye in the ayre directly aboue him, whiche did ſhew a certaine token of victorie, and euen ſo it came to paſſe. And therefore the ſame *Alexander* mighte righteiy aſſumpte to him ſelfe the bearinge of the forſaide Lyon, and Eagle,

Eagle.

in the beste order that coulde be diuised, or sette foorthe agreable to his worthinesse.

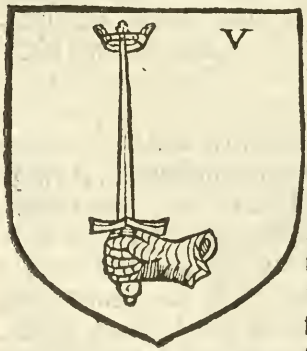
Crosse Clauie



The field is Gules, a Crosse doble clauie d'Argent. This Crosse ought to be figured as a double warded key, at euery of the three endes ascendinge to the chiefe of the Escocheon. The key wherof the Prophete Esaye maketh mention in these wordes. And the key of the house of Dauid, will I lay vpon his shoulder, so that he shall open, and no manne shall shutte, he shall shutte, and no man shall open. *Itidem Iesu Christi Crucem figurabat.*

Key.

Parad. Symbo. Heroi.



The fielde is of the Emeraude, an Hande armed, holding a Swoorde of the Pearle crowned within the point To paze.

Swoorde.

The wholesome doctrine of *S. Paule*, is of all faithfull, and obediente subiectes to be receiued and embraced: where he saithe, Wilte thou be without feare of the power? Doo well then, & thou shalte haue praise of the same: for he is the minister of God for thy wealthe. But if thou doo euill, then feare, for he beareth not the swoorde for naught. For he is the minister of God, a taker of vengeance to ponishe him that dothe euill, &c.

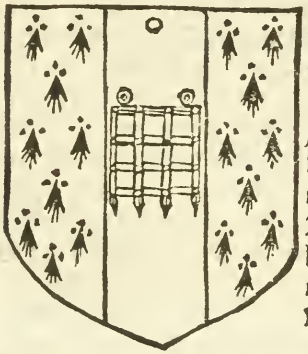
Pillers.

His fielde is *Iouis*, twoo pillers *Lunæ*.

Diuerse Emperours, and puissante Conquerous haue erected Pillers in theire Empiers and kingedomes, for sundrie, and weighttie causes and pourposes: some to de-

clare

clare the extentes, and lymittes of theire Landes, and Kingedomes, somme to shewe the expeditions of theire iourneyes and voyages, somme to sette forthe the places of theire burialles, somme to figure therein theire Acts, and valiaunt deedes, to the encouragemente of those that shoulde succeede them to doo the like. And other somme haue written therein the secret knowledge of certaine sciences and letters, as in diuerse Hystories maie be readde. And more of Pillers ye maie reade in the nexte booke folowinge.



Porteculliis.

He beareth Ermynes, on a pale d'Or, a Porteculliis d'Azure.

This in Latin is called *Rastrum militare, siue Politicum*, & serueth for defense in the gats of Cities, Castles, Portes, & Towres. For the same being loosed, or let downe, it letteth, or rather oppresseth them that woulde enter thereby.

Eiusmodi ad portas militare obstaculum Romæ factum fuisse scribit Appianus, Res Roman. Ciuili disidio vrgente, & Imperium sibi vendicante Sylla. Sustulit hoc maleficium Carboniana turba, quam (dum conarentur per portam Collinam inruptionem facere) Sylla repressit: laxatisque insidiarijs Rastris, intrò latebat, quorum iniuria, & lapsu, Senatores ipsi nonnulli, & qui se in Carbonianam libertatem adseruerant, oppressi sunt. Appian.

The

Cypres tree, Iuye.

The field is Saturne, in Saltier twoo Cypres trees raguled *Solis*, enwrapped with Iuy proper. These trees are truncated, that is to saie, ỹ boughes cut of from the body, & laide in forme of a Saltier. The endes wherof may not touch the Angles of the shield. The Cypres next vnto ỹ Ceder tree is most formable, and necessary to the building of Temples, towres, and for other great & pompous Edifices. It neuer faileth, nor rotteth, but abideth, and dureth alwaies in his first estate & condition. And for the right good sauour, & sweete smel it hath, the Iuy, being of heauie and bitter smel, doth most desire to creepe about him. And his greenesse dothe much beautifie the golden colour of the other. And for that the Iuy is alwaies greene, Poetes were crowned therewith, in token of noble witte & sharpe. It was consecrate to *Bacchus* God of wine, & to *Mars*. *Plinie* saithe, that the greate *Alexander* crowned his knightes with Iuy, when they had the victorie of Indie.

He beareth Sable, a Fesse d'Ermine, betwene three heades de Capres, coped argēt, armed & arnuced d'Or, portant pomeaus d'Iuy proper. The leaues of this tree doo make goates fatte, & their bloude medicinable for diuerse diseases. *Villus quem habent pensilem in mento, vocatur aruncus, quo si quis vnam earum traxerit, aiunt reliquas stupefieri.*

The

The fielde is Uerte, an Ostriche regardante, Argente, bearinge a Key d'Or. The Ostrich in Latin is called *Struthio, & Struthio Camelus, qui ex Struthione & Camelo constat:* & is founde especially in Africa. This byrde hathe a head couered with small feathers, grosse eyes and blacke, not vnlike in fourme, & colour to a Camell, a longe necke, a shorte bil and a sharpe, soft feathers, two thighes, & fete with hoofes clouen, *Vt terrestre simul volatileq; animal videatur*. He cannot fly for the heauinesse of his body, nor ertol him selfe higher then the earth: but he goeth swiftly, and in running not much inferiour to an horse, his winges helpe him so much. He dothe swalowe, and digest what so euer he deuoureth, yea, euen the hardest thinges without any choyse. *Struthion, or Ostriche.*

When he is pursued of hunters, and seeth he cannot escape, he taketh stones with his hoofe, & casteth againste his enimies, and oftentimes hurteth them. When he is killed, there is founde stones, and yron in his stomake, whiche he consumeth after longe digestion.

He hatethe the Horse by kinde. I founde him figured in the Cosmographie of Munster, as before is described.

Q. beareth Geules, on a Bende betwene twoo Cotizes, d'Argente, thre Siphons, Sable. *Isidore* saithe, that the Siphon is a certaine vessell, whiche men of the Easte countries vse to occupie, and fill with water, especially when houses beene on fire, to quenche the same. The fourme I haue described here, as Paradyne figureth it amonge his diuises Heroiques. *Siphons.*

R. beareth Saturne and Mars, parted per Pale, twoo Partizantes *Lunæ* in Saltier. These weapons are commonly *Partezant.*

monly knowne, and borne about the persons of Princes, Nobles, and Captaines.

Helmet.

Crowne gramine.

The field is of the Diamond an Helmet Pearle, ensigned with a Garlande gramine. The Ancient bearers, Horsemen, Captaines, Lieutenants of Cities, Townes, and Portes, whiche had doughtely sustained the siege of theire enimies, & were deliuered from them, in olde time was giuen a Garlande of grasse: in Latin called *Corona graminea, siue Obsidionaria:* whiche although it were wrought, or laide aboute with grasse, (beinge onely the hearbe, that can, or might be found in a place long besieged) yet neuertheless the same garlande gramine, (as *Plinie* witnesseth) is most honourable, and noble, and to be had in price aboue all others, Golde, Pearle, Oliue, Lawrell, Palme, Oke, and Iuye, geuinge place to common grasse, that Royall hearbe of dignitie. *Fabius Maximus corona graminea donatus est ab vniuersa Italia: quandoquidem non pugnando, sed cauendo rem Romanam restituisset: & exercitum sibi creditum conseruasset.*

Garlande Gramine.

Launce.

S. beareth Syluer, a Launce betweene twoo Flaunches, Sable: and on the Flaunches, twoo Gauntlettes, as the fielde.

The especial token borne in this Ensigne, is taken for a Dimilaunce staffe, whiche beinge the chiefeste weapon of the horseman, is therefore congruently placed betwene twoo Gauntlettes, the moste especiall armoure of the handes.

Gauntlet.

Scocheon.

T. beareth Gold, on a Scocheon Gules, a key d'argent, wrapped about with a Serpent Vert. This Cote armour touchinge

touching the fielde, is one of the honorable ordinaries charged.

The fielde is d'Ermyne, on a pale Diamonde, a Bull hys head of the pearle, araid with a fagotte, Carboncle. *Oxes heade.*

When as *Quintus Fabius*, (beyng *Dictator* or principall capitayne of the Romaynes) had trayned & drawne *Annibal* & hys hoste into a fielde, inclosed about with mountaines and depe ryuers, where *Fabius* had so enuirõned him and hys armye, that they were in ieopardye, eyther to bee famished, for lacke of vitaile, or els in flying, to be slayne by the Romaines, *Anniball* perceauing these dangers, cõmaunded to be brought afore hym, in the depe of the night whan nothing was stirrynge, about two thousande great oxen and bulles, which a little before hys men had taken in forrageyng, and caused fagottes made of drie stickes to be fastened vnto theire hornes, and sett on fyre. The beastes troubled with the flambe of fire, ranne as they were woode vp te warde the moũtaynes, whereas laye the hoste of the Romaynes, *Anniball* with hys whole armye folowing in araye. The Romaines, whiche kepte the mountaynes, being sore afrayde of this newe and terrible sight, forsoke theire places. And *Fabius* dreading the deceiptfull witte of *Anniball*, kept hys armye within the trenche, and so through policie *Annibal* with his hoste escaped without damage. Thus ye maye vnderstande, (as I sayde before) how greatly histories do geue lighte to the hydde secrettes of Armorie. *Q. Fabius.* *Annibal.* *Terror and error.* *Fabius.*

Eagle, on an Hartes heade

The fielde is *Mars*, an Eagle regardant with wynges displayde *Lunæ*, insident on the heade of an Harte, *Solis*.

The Eagle whan he hathe gathered muche duste in hys fethers, doth then without feare set vpon the Harte, and falleth euen betwene hys bra̅ches: and beatinge with hys wynges, so stoppeth the Hartes eyes with duste, vntill at length he falleth hedlonge from some hyghe hyll or rocke, and so becommeth a praye to the Eagle. Industrie, labor, & diligence, is to be vsed, whan difficulte, weightie, & hyghe matters, are to be ouercome.

P. Beareth Gules and Sable, parted per bende sinistre, a Lyon rampaunt d'Or, vibrante a sworde d'Argente.

Pompeyus magnus.

Pompey the great had suche a Lyon grauen in hys signet. *vide in vitis Plutarchi.*

Shippe.

The fielde is partie per baste barre vndade, Argente, and Verte, a shippe vnder sayle in her ruffe, Sable.

The vse of shippes, and of theire ordinance is knowne to all men.

He beareth Or, thre Anckers in bende sinistre, betwene two Cartiers, azure.

Ancker. Admirall.

Th'Ancker is especially ascribed to Admiralles, *in signum (vt apparet) officij sui in expeditionibus, prouinciisq; naualibus.*

He beareth partie per pale Nebule, *Saturne*, and *Venus*, two maces bellicall *Solis* circumliged with braunches of Oliue, proper. The token borne in thys cote armoure, is called in latyn *Clana bellica*, whiche beyng bounde about, *Oliuæ ramusculo*, may exhibite vnto them to whom it is offered, a signe aswell of peace, as of warre, whiche to take, is at his pleasure to whome it is offered.

The

The fielde is Gules an Harrowe, d'Or. *Harrowe.*

The Harrowe is a noble addicion of Armorie, & was borne (as Froyssarde sayeth) of William, the sonne of Albert duke of Bauarie in hys auncient, about the yere of oure Lord God. 1390. And the same Harrowe he did aduaunce, in his voyage with the Cristias, *aduersus Aphricam Barbariæ ciuitatem.* The office of the Harrowe, is to breake and resolue the harde lumpes and cloddes of earth. *Quemadmodũ autem glebas, & grumos agrorum proscindit & resoluit rastrum aratorium, ita facilè est vero principi, legum, & Sanctionum, atque cautionum, seu Decretorum æquitate ditionis suæ improbos, factiosos, rebelles, & tumultuarios, quiq; contra suam autoritatem, ac dignitatem iniquè se opponunt, coercere.*

He beareth partie per Cheuron embatiled, Or, & Azure, three Leures, contrechanged of the fielde. The token borne in hys Scocheon, is well knowne to all gentlemen Fawkeners. The worde, or Poesie that mighte ryghtely be applied to hys cote armoure, is thys: *Spe illectat inani.* *Lewre.*

The fielde is verte, an hyndes heade cabaged d'Argente persed with two dartes d'Or, a Sonne in chiefe.

The dexteritie of th'Emperoure Domitiane in caslynge of the darte, is worthie of remẽberance: who in the huntyng of a certayne wilde beaste, threwe two dartes at hym so directly, that the beaste semed to stande hauyng hornes on *Domitiane.* *Darte.*

hys heade, whereas nature had geuen hym none. *Paradyne* figureth the heade of the beaste, as hauyng two dartes in place, where hornes shoulde growe.

Darte.

The fielde is Sable, fiue dartes in fasce d'Or, enwrapped with a serpente verte.

Scilurus Chæronensis.

Plutarche writeth, that when *Scylurus Chæronensis* was about to dye, hauinge fower score goodly chyldre, and of greate strength, he offered to euerye one of them a Bondell of dartes or roddes to breake, which whan they endeuored themselfes to doe, they coulde not: He than sayde vnto them, that the dartes and roddes so made faste and knitte together, could in no maner of wise be broken. But the father vnlosing the Bondle befor the, did take one rodde after an other, and without any great force or busynes, did breake the same, aduertisinge them hereby, that they all shoulde continue and remayne for euer vnuanquished, and not able to be ouercome, as longe as they agreed, and were surely knitte in brotherly loue, and perfecte concorde. But yf they deuided themselues, or parted with sedition and debate, that then they shoulde perishe, and quickely fall into the handes of theire enemies.

Bendle.

Serpente.

A goodly example to embrace concorde. By the Serpente about the dartes, may be signified that which Christe spoke in the gospell to his disciples, saiyng. Be ye wise as Serpentes &c. Therfore note, that there be many significatiõs and secrete mysteries in bearing signes and tokens of armorye.

Fore parte of a shyppe.

M. beareth barrie vndie 6. pieces d'Ermine, and azure, the prore of a shippe d'Or in chefe gules, one hounde passante, Argent. The token in thys escocheon is the fore parte of

te of a shippe, and is garded with a dogge on chefe, as it were to watche the same. Suche a like ensigne did *Sergius Galba* the Emperour vse to beare.

W. Beareth per pale *Rubye*, and *Diamonde*, an Eagle d'Ermine encorporate with a Dragon, *Solis*. *Eagle, with the Dragon.*

These are enemies alwayes the one to the other. The Dragon greately desiring the egges of the Eagle, deuoureth and eateth vp the same: wherefore the Eagle, wherefoeuer he seeth hym, fighteth with him, and in their fight he is often wrapped with the Dragōs taile, and so falling downe, the one is destroyed of the other. *Eadem elatis, ac superbioribus inter se contendentibus ruina solet vsu venire.*

He beareth Sable, a cocke d'Argente, pearched on a trōpet d'Or. *Cocke, on a Trompet.*

The Cocke is a Royal foule, and naturally beareth on hys heade a creaste of Rubye coloure, in stede of a Crowne or diademe. He distinguisheth tymes, seasons, and houres, both of the daye and nyghte, crowynge, or rather syngyng moste clerely and strongely. The Lyon dreadeth the white Cocke, because he bredeth a precious stone, called *Allectricium*, like to the stone that highte *Calcedoneus*. And for that the Cocke beareth suche a stone, the Lyon specially abhorreth hym. *Ab Galli alitis tuæ horologio non difficile relinquitur iudicare, quantum interfit inter belli & pacis conditiones.* The cocke is messenger of the daye lyght, he singeth whan he hath the victorye, being ouercome he hydeth hymselfe. *Lucemq; & hominum affectum refugit.*

W. beareth verte, an arming Swrorde in pale d'Argent crowned at the poynte in chefe, betwene two floures de Lucies *Swords crowned.*

Lucies d'Or. The swoorde in thys cote armoure, is a protection to the floures therein borne.

Tergate. The fielde is Gules, a Tergate d'Or, transfixed with a Raper Argente.

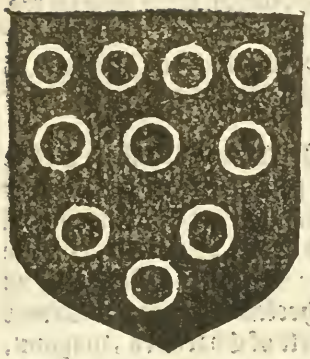
Thys maye bee taken for the ensigne of some noble capitayne, who had valiauntly behaued and borne hymselfe in the fielde, with losse also of hys lyfe.

Crosse pottate. Of this, the fielde is Azure, a Crosse portate in his proper coloure.

Dure master Thrifte, beyng the sonne of God, and God, was constreigned to beare an heauy crosse on his shoulder, in suche fashion as is before described: wherein afterward both hys hãdes and fete were nayled with longe and great nayles of yron: and the crosse with hys naked and bloodie bodie, beyng lifte vp on height, was let fall with violence into a mortayse, that all hys ioyntes were dissolued. And notwithstandinge all thys torment, hee neuer grudged, but liftyng vp hys eyes vnto heauen, he prayed for hys enemies, sayinge: Father forgiue them, for they knowe not what they do. Thys was the charitie moste incomparable of the sonne of God employde for the redemption of mankynde.

Piller of Porpherie. ℣. Hys fielde is of ỹ Pearle, two pillers of Porpherie, in Saltier.

I nede not here to blaze the colour of the Pillers, beynge Porpherie, whiche is a stone alwayes of purple coloure. Let the bearer therof see that he be specially endowed with the vertue, Fortitude.



Annulie.

Z. Beareth Sable, Annulie, d'Or. 4.3.2.1. Thys fielde is charged with rynges.

Rynges sent to Carthage.

Hanniball, for a testimonie of the victorye he had of the Romaynes in Italye, sente 3. Bushels of golden rynges to *Carthage*, whiche he had taken & plucket of the handes of the Romayne knyghtes, capteynes and senators. Let the bearer of such a coate (as is before displayde) rejoyce in aduersitie.

The fielde is Checkey, gules, and ermynes, a boke Or, with claspes d'Argente.

Boke.

A *Boke* is to be borne of hym, whiche is studious of anye the sciences or tongues: and which hath a certayne excellencie therein aboue others. *Cato*, called *Vticensis*, was so muche enflamed in the desire of learninge, that (as *Suetonius* writeth) he could not tempre hym selfe in readinge Greke bokes, whiles the Senate was sitting.

Cato Vticensis.

Thys *Cato* was named the chiefe piller of the publike weale of the Romaines.

Hippotame or water horsse.

The fielde is parted per pale vndade, argente and azure, two dempe hyppotames, Sable, armed and vnguled, gules.

These be water Horsses, called *Hippotami*, and are chefely sene in the fludes of *Nile*, & *Gange*. *Munsterus* describeth these beastes, and sayeth they haue two hooses like an Ore, the backe, mayne, and neiyng of an Horsse, a wrigled tayle, & croked tethe like to a Bore.

I haue

I haue charged the same beastes, but on halfe wise in the fielde, as it were passinge from the water: whiche note well and marke, and then I doubte not but the deuise of the same will contente some mans fantesie.

Wheele. *Pile.*

A. Beareth Sable, a Pile in poynte of the chefe, betwē two wheeles, d'or. Th'especial tokens in thys cote armoure are knowne to all men, as wheeles to be the necessariest parte of Chariotes, wagons, and cartes: and Piles also moste nedefull to make all foundacions vpon vnperfecte grounde, sure and fyrme.

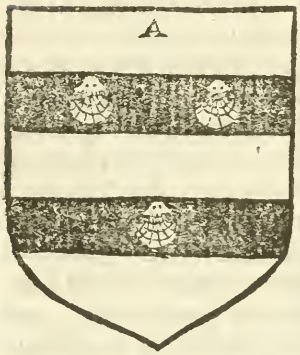
Katerē whele. These are noble ensignes & of great antiquitie. Yet of wheeles, the Katheren whele, so called of olde, is of moste honor: and must be figured after an other foxme than those I haue before blazed *Willigise*, archebishop of *Mogunce* in *Germanye*, assumpted for his en-*Carte wheele.* signe a Cart wheele, with thys inscription: *Willigise memineris quid fis, & quid olim fueris*, and afterwarde the same wheele was giuen and confirmed by the Emperoure, to be th'ensigne of the sayd Archebishoprike for euer.

Pheon. B. He beareth d'Ermines, and Or, parted per pile in poynte of the chefe, a Pheon, Sable.

Thys partitiō as it is rare sene, so can it not lacke (beyng thus charged) hys due commendacion.

The

I Beareth Argent on. ij. barres Sable, iij. Escalopes de Or, and to his creaste on a wreath Argent & Sable, a dragons head rased Azure portant a braūche of the herb *Pulegium* proper. The shel of the Scalloppe excelleth the shells of al other fishe which I can reade of, and therfore ys thoughte not unmeete to adorne ẏ collers of ẏ knights euen of Sainct Nicholas order, which order whē it tooke his beginninge, howe many were chosen to bee fellowes of the same order, In what manner the same Escalopes were comited in the sayd coller, and what was signifyed therby, ye may plainly under stand in *Simbolis heroicis paradini fol.* 15. I reade also that the shelles of certein fyshes were sent emong other ryche giftes to the great *Alexander* by the kinges of the *Indians*, as a present of great estimacion & valor. *Ptolomeus* a nigh kinsman of the sayd *Alexander*, when he was greeuously wounded by an *Indian* in his lefte shoulder, dreamed that there appeared unto him a dragon that offered unto hym an herbe out of his mouth, for the healing of his wound, and taking awaye of the venim which he had receyued of the weapon wherwith the woūd was made, of the which herbe when he awaked, he shewed both the colour & the facion, affirminge that he could knowe it, yf anye manne coulde finde yt out, the same was sought by so many, that at lengthe yt was found, and beinge put upon the wound,



Escallopes

the payne fraite was ceassed, and the skarre within short space was closed. For this cause therfore did I discriue the
Pulegium sayde dragons heade, hauing in his mouth the herbe *Pulegium* which herbe hath a full sweete smel, and hathe hat name of *Pullulando* springinge, as *Isodore* sayethe, and ys more precious then pepper amonges the *Indes*, the vertue therof is to cast out and distroy venim, and some English
Peniriall or Organum writers do iudge *Pulegium* to be that herbe, whiche we call Peniriall or *Organum*.

Galthrope

He bereth Or, a fesse dancie de Ermynes betweene iij. Galthropes Sable. And to his creaste on a Torre de Argent and Azure, a Rauen volant proper, holdynge in her derter clawe a clod of earthe Purpure, the said Galthrops bee called *Murices* in latin, & are made of Iron, hauing iiij sharpe poyntes equally deuided one from anether, and those standynge in a maner crosse wayes, so that wherso euer the same shalbe cast, the haue one poinct standinge vp straighte, and are vsed as engins in the warres, to gall ȳ horse that shal passe by them, *Paradine* in his booke of deuices Heroiques, setteth forth ȳ forme therof to be as I haue before discriued. Touchinge
Rauen a Rauen, I reade that when as *Alexander* the great, laied siege to the Citie of *Gaza*, minding before he would geue an assaule therunto, to make Sacrifice after his countrey

maner

maner, and to require the ayde of the Goddes: It chaunced as he was so doinge, that a Rauen flenge aboue, let fall a clod which she caried in her clawes vpon the kings head, where yt brake and resolued in pieces, which being consulted vpon by the deuineurs: They iudged that there was some perill towardes the kinges person, And suche a Rauen may be borne in coate armour as is aforesayde, and that to a good purpose, and without any challenge in bearinge him after this forme, as is aboue displayed. *Q. Curtius*

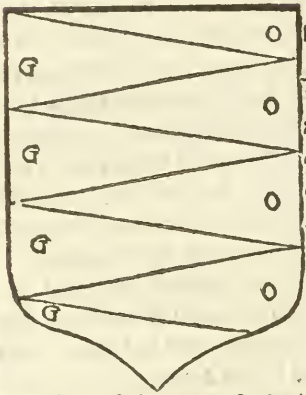
The fielde is of the Rubie a Diademe Topaze, hauinge a wreathe about it Pearle and Emeraude, and too hys creft an horse Saturne in the beames of the Sonne, Suche a Diademe as here is spoken of *Darius* king of the Persians did were when hee marched forwards to the Riuer of *Euphrates*, against the great *Alexander*, and is called in the Persian tounge *Cidaris*, and yt hadde a roole aboute yt of whyte and greene. And the same *Darius* in his marching had a great horse, whiche alwaies followed the chariotes that were consecrate to *Iupiter*, and this horse the Persians call, the horse of the Sonne. The readinge of thistorie of thactes of the sayde great *Alexander* gaue me occasion of the deuice hereof. And therefore know this for certeinty, ỹ the reading of histories shal most quickly gene you help to set forth any deuice heroique *Diademe* *Darius* *Cidaris.* *Horse of the Sonne*

Barrie bendy

Swanne

The field is Barrie Bendie Gules & Or & to his creaſte on a wreathe Or and Sable, a Swanes head raſſed de Argent, this ſaid coate after thopinion of M. G. Leigh muſt alwayes abyde of viij. pieces, and properlye may not otherwiſe be blaſed then as afore ſaide, the Swan, whoſe head I haue diſcrued for the creſt, is a bird dedicated to Appollo the God of wiſedom, *Ob præſagium finis*, or as Cicero ſaith *Quod ab eo diuinacionem habere videantur, quia prouidentes quid in morte boni ſit, cum dulciſſimo cantu et voluptate moriantur.*

Cicero lib. i. Tuſt. queſt.



Inſignia potarum

The Swanne is the enſigne of the Poets, whoſe fielde is Azure a Swanne proper. *Alciate* comendeth this enſigne lib. i. Embl. Obſ. wherefore I referre what I could write more hereof to Stockhamer his comentaries vpon the ſame Emblem.

He beareth Argent, a cheuron betweene twoe Roses Gules, and a sea Tenche nayant d' Azure. Or thus. His fielde is of the pearle, a Cheuron with twoe Roses Ruby in chief, & one Tench marine Saphier nayant en poynte. The Rose spryngeth out of a thorne, that is harde and roughe, yet receyueth no part of the kinde of the thorne, but arayeth it wt faire colour & pleasant smel. This kinde of Rose sayethe *Theophraste*, for the most part hath but fiue leaues: some are founde that haue xij. other soome xx. other soome haue farre many mo. There be also saithe he, which bene called hũdreth leaues. those be of moste sweete smelles, and growe especially in *Cirena*. The rose comforteth and relieueth the sight, through the puretie of the colour, pleaseth the smell by sweetenes of odour, and bothe greene or drye hath vertue and is medicinable against many greeuous sicknesses & euilles, as *Plinie* witnesseth. *Roscarrocke.* *Rose*

The Tenche in latin is called *Tinca* a fythe as *Ausonius* describeth it for the poore mans dishe, for that in auncient time it was a common meate for their diet, and although in theis our dayes it is well accepted and taken for a good kinde of fishe, bothe necessarie for foode, and to medicyne, yet in the olde time, the richest men made litle estimacion thereof, wherefore the comen people were best acquaynted with the same, as the saide author witnesseth in thys *Tenche*

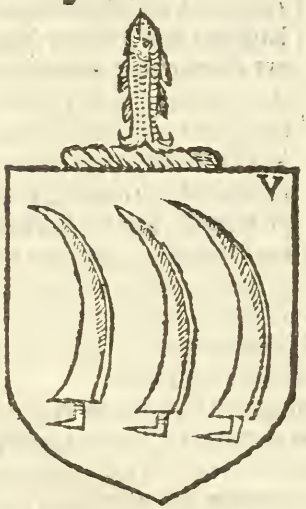
verſe or ſentence.

Quis non & videris vulgi ſolatia,
Tincas norit.

Who dothe not know in eche degree,
a Tenche, the commoners meate to bee.

This *Tenche* before dyſplayed is called *Tinca marina*, a *Tenche* of the ſea, and lyuethe neyther in mudde or myer, but is cleane from ſuche infectyons, and therefore is not hurtful. The foreſaide fielde & the contentes in the ſame, do ſignifie the bearer to haue audacitie, yet in al honeſtye: and to be curteous with muche diſcretion. Thenſigne appertayneth to the name of Roſcarech, *alias* Roſcarrocke in Cornewal. His creaſte a Lion rampant proper colour, armed and langued Azure, aboute his necke a Cꝛolwnall ſiluer, ſet on a Torce golde and Azure, as maye appeare aboue figured.

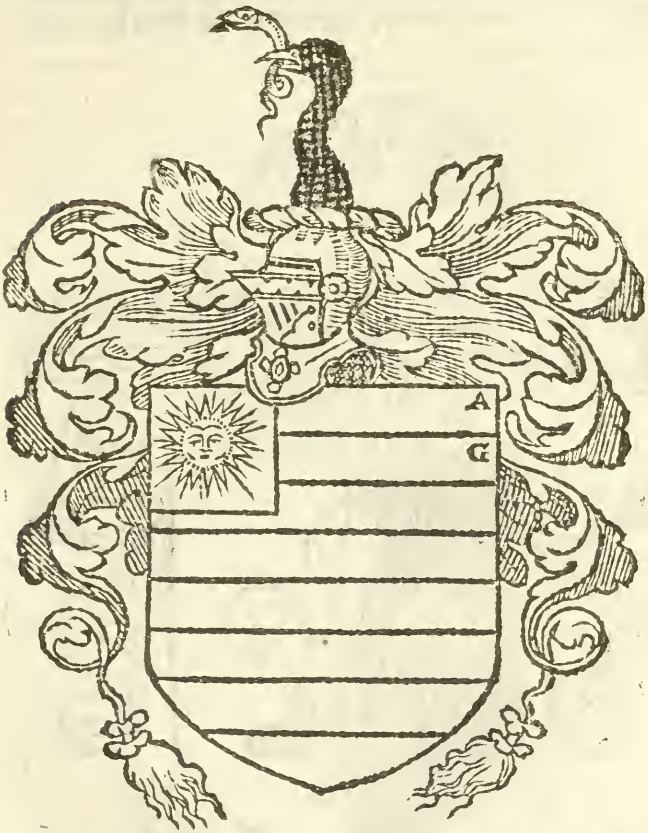
Fithes.



He beareth vert. iij. Fithes argent points aſſendant in chief, his creaſt ỹ fiſhe Dolmolient haryaut Sable, on a wrethe Argent and Azure, the tokens borne in the ſaid coate armoure are of aũcient bearinge, and are inſtruments not onelye to cutte downe corne or graſſe but haue ben vſed in the warres, ſuche ingines did Alexander the great his ſoldioures frequent againſte the force of the Elephantes. The creaſt of the ſaide coate armour is a litle fiſhe, which cleaueth to a ſhip, and maketh her to abide as though ſhe laie at anker, be the ſhip neuer ſo great, the latines cal the fiſh

Remora

Remora eo quod cogat stare nauigia, thee is otherwise called *Echeneis piscis quidem paruulus aspectu niger longitudine que mediocri.* *Remora*



The fielde is barrye of bitt. peeces Luna and Mars, one a canton Iouis the mighty planet Sol, his creaste is Ibis head Saturne couped, erassing a serpent of the Moone, sette on a wreathe *Topaze* and *Saphire*, mãteled *Diamond*, doubled pearle. Ibis is a foule of Egipt, as *Aristotle* saieth is in that cõtrey *Ibis*

white

white and at *Pelusum* onely blacke, it is an high bird, hauing stiffe legges, and a long bill, they bee caried out of Libia into Egipt with a sotherne winde, and do much goods there to the countrey in killing and eating of serpents *Semetipsam purgat rostro in aqua fundens*, this bird is like vnto that whiche is called *Ciconia*.

Alcion. He beareth partye p pale *Saturne* & *Mars* a flower de lize *Luna*. And to his creaste vpon the helme on a wreathe *Topaze* and

and *Saphiere* an *Alcian* volant of the *Amatist*, mixte with *Pearle*, beaked as the *Emeraud*, mounted on the nest tered with the slipps of the vine proper, manteled Ruby, doubled Pearle, this is a birde of the sea, little more then a Sparow, which in the colde winter season dothe lay her egges on the sands, and when the sea is most troublous *tantam gratiam diuinitus habet* that it becometh sodeinly calme, and the stormes and windes do cease vntill the birde haue all hatched, and brought vp her chickens, and made them able to flee, whiche is in the space of. xiiij. daies, whiche the shipmen diligently marke, fearinge no tempest all those dayes, looke *Sebast. Stockhamer* his comentaries vpon the. xix. Emblem. of *Alciate*. The proper colours of the saide bird ar as is before discribed. She lyueth by fishe, and is taken for that whiche we call the kinges fisher. *Kings fisher.*

He beareth Azure a cheuron on chiefe betweene twoe decressâts Argent. The timber, a Ligurines head rased vert, bearing a thistel Or, set on wrethe Argent & Sable manteled Gules, doubled Or, The birde *Lugurinus* feedeth muche vpon thistles, and of nature is enemy to the Asse, *sed valet vocis amenitate*, some suppose this birde to be a greene fynche, and as *Seruius* writeth is taken to be the Nightingalle. These deuises Heroique before figured, might suffise for the proofe how cote armours wyth their blason heaume & timbre in sundrie wise be borne, to the honor and comendacion of the bearer: and vppon what ground they haue their originall, the which the officers at armes do cheifly respect in their assignements to gentlemen, and no signe or token armoriall is by thē deuised, but the same is congruent and agreable to the vertues and qualities wherewith the bearer is prynceypally endowed, and with which token he also delighteth, and so he ought to take delight therein, as to defende the same (euen to the death) from all challinge or vituperie, which rule of al the degrees of nobilitie ought neuer to *Ligurinus.* *Grene finche.* *Nightingale*

be forgotten. But nowe what ſignification may be truelye collected and gathered of anye Simboll armorial, cõmonlye called Armes, and what the colours therein doe repreſent, by the planets or ſtones prꝛecious, to the renowme and fame of the bearer, one plainly for example nowe nexte doth enſue, the whiche of bounden duety I maye not omit.

The

fol. 106.

The atcheuement conteyning the sundry coates as they are marshalled and borne by the right honorable Lorde, Sir William Cecill, Baron of Broughley, and knyght of the most honorable ordre of the Garter, is thus to bee blased.

1 He beareth barruley of .x. Argent and Azure, fire Escocheons Sable. 3.2.1. charged with as manye Lyons rampant of the first, langued Gules, borne by the name of Cecill.

2 The fielde is parted per pale, Gules & Azure, a Lion rampant de Argent sustayning a tree Vert, borne by the name of winstone.

3 Beareth Sable, a plate betwene three towers tryple towred with portes displayed de Argent, borne by the name of Cairleon.

4 His fielde is Argent, on a bend betweene two cotizes Gules three sinquefoiles de Or, borne by the name of Eckinton.

5 Beareth Argent, a churon betweene three Rockes de Ermines, and is borne by the name of Walcot.

The first as the first, the which, and the seconde are differenced vpon them bothe with a cressant, which signifieth that he is of a second brother to bothe those houses, from whence in bloud hee is lineally descended. All whiche atchieuementes before displayed, is within the Garter cotized of two Lions de ermine, to his creaste vpon an healme on a Torce Or and Azure, a garbe de Or, supported with two Lions, the one Azure & the other Argent, manteled Gules, doubled Argent. To these before discriued, is added his Apothegme or word. *Cor vnũ via vna*, ỹ is, one hart, one way. The sincerity & tẽperãce of this noble baron as there they be by his proper ẽsigne openly signified, so his great wisedome & vertue in preferring iustice, and the publike weale of his countrey before anye priuate affection or singuler apetites, are also thereby certeinly declared, the orient Pearle beinge so often

often and precioully treasured in the field e and contents of his coate armour. And truelie that man is most mete to be a nighe counsaillour, in whom sinceritie and temperance be ioyned with wisedome, suche one shal bringe to the pallace of his prince, an honorable remembrance of his iustice and vigilaunce, and as well to noble as to vnnoble shalbe an excellent patterne and president.

The shields charged w̄ Lions are of ẏ Adamant, a stone precious and of such hardines, *vt si super incudem positus acerrimo percutiatur malleo ante malleus & incus vulneribus acceptis dissiliant quam ipse frangatur comminaturue, nec fieri solum ictus respuit sed resistit etiam igni cuius ardore adeo non acquiescit numq; incalescat si Plinio credimus adeo non feodatur vt purior fiat, attamen singularis eximiaq; lapidis illius duritia calido hirci Leonisue cruor ita molliscit vt dissoluatur.* In armorie it representeth fortitude a vertue that fighteth in defence of equitie, *Adamas venena deprehendit, et irrita facit.* The nobilitie of the Lyon is moste aboue all other beastes to bee marueled at, in that he in his great heate, seketh not the death of any creature that yeldeth it selfe vnto him, *iuxta commune prouerbum, parcere prostratis sic nobilis ira Leonis.* The fielde wherein he abideth is of the *Rubie* party de *Saphiere*, two gemes very precious, and of great dignitie. The *Rubie* dothe demonstrate charitie, the *Saphière* loyaltie, the one anapling againste the byting of the Scorpion, the other being marueloully effections againste all venime, but of the twaine, the *Saphiere* is moste vertuous. *Helinandus* in his historie this wryteth of it. *Saphirus cælo sereno similis est, caste portari vult gemmaq; gemmarum et lapis sanctus dicitur.* *La coulour & piere Saphirique, recomforte le sence de le home, & profit counter les enuies, fraudes, & terreurs, incitant & puoquant le home a paix et amour victore &c.* Cece. offi. li. 1

Io. Feron.

The portes set open in a fielde *Saturne*, geeuethe libertie bothe to passe forthe at will, and to come in when it pleaseth, to carry forth, and also to bring in. *Porta dicitur quia*

poteſt importari vel exportari aliquid, proprie autem porta
Iſidor Etimo lib. 15. cap. 2. *aut vrbis aut caſtrorum vocatur.* The cauſe of theire conſtruction, is to prepulſe the force of the enemye, for the common ſafetie of the countrie, and ought alwayes to be in the poſſeſſion or kepinge of ſuche perſonnes, that embrace obedience and loyaltye, and deteſt treaſon & treacherie, and the bearing of them in coate armoure, dothe represent no leſſe.

In the lowerth parte is ſeene on a bende marcial, three Cinquefoiles ſo called of the nomber of their leues, flowers of great eſtimacion, and worthye of bearinge, for their auncientie in Armes, for they hauing fiue leaues,
Iſidore do represent fiue ſundrye graces, as to bee perfect in all ſences, which are talking, hearing, ſeeyng, feelinge and ſmelling, and learning muſt be optayned at gods hande to vſe theſe aryght, for that is moſte nedefull in a ruler, who aboue other oughte to excell in knowledge for the better gouernment of the people. The flowers aforeſaid
Bartho. de p-pri rerum. li. 16. bee of Golde, whiche reſembleth the ſonne. *Aurum eſt in corporibus ſicut ſol inter ſtellas, Sol autem dicitur rex ſtellarum & lumen earum ſic aurum eſt quaſi rex rerum corporalium & menſura omniũ, & quanto rubicundius tanto melius eſt.* Or en armorye repreſente iuſtice, nobleſſe, puretie, ſplendure, droyture, obedience, le home delectable, tractable, clare, & egals Now enſueth *Minerua* her power placynge of theſe Rocks, in that moſte ingenious game of cheſſe, a game inuented for rulers and magiſtrates, and not for *Momus* or his inſenſate choſe, their office is knowne to all that can playe wel at the ſayde game, as to garde the kinges and Queenes with all the people on the cheſſe borde, and ſignify in armorie, bigilance in defence and ſuertie of the prince and countrye. The fielde wherein theſe rockes be placed, beyng of the pearle, betokeneth puritie of conſcience, and ſinguler good will & loue euen to mortall enemies.

The Garter is de *Azure celeſte & ſaphirique*, adorned with

with this moſt noble title (*Gallicis verbis*) *Honye ſoit qui male penſe*, which *Polidore* hath this in latin, *vituperetur qui male cogitat*.

The Garbe is of the Sonne royally ſuppoꝛted with two Lyons, leaſte the malignitie and cruell attemptates of the deuliſhe rablement, and wicked ſowdanes, myght deuour and conſume the graine of ſuch an oꝛient theaff, & ſo altogether is wͦ the ſaid noble beaſtes (in foꝛme firſt diſplayed) ryght honoꝛably defended, and baliantly garded, whereby is vttered, how innocents are by this chiualler courteous, his trauell and dilligence as well in comon cauſes as pꝛiuate, defended and aſſiſted, & their cauſes alſo daylie moſte ſtudiouſly diſcuſſed, *Pater eſt orphanorum et iudex viduarum*. Thus foꝛ bꝛeuitie I ceaſe anye further to pꝛotracte the diſcription of the foꝛeſayde enſignes, deſiringe almighty god to bee vnto the bearer thereof, a ſhielde and buckler, a ſuer caſtell and ſtrong tower, foꝛ his defence againſt the aſſaults of all his enemies, that in long life, health felicitie and honour, and alſo with one hart, one waye, to god, his pꝛince, and her lawes, hee may continue his eſtate & vertuouſlye maintain the tokens and pꝛiſes of noblenes, as by me the collectoꝛ hereof (rude and voide of all eloquence) are as beꝛe ſimply diſcryed, and homelye vttered, yet ſuche as they bee, I eſtſones commend them, and thoſe that here enſue to his good loꝛdſhip as a choſen patron, to whom I may ſafely yelde & commit theſe ſundꝛye collectyons of ſignes armoꝛyal, beſechyng him the ſame in as good part to receyue, as I here againe, do humbly offer them vnder the pꝛotection and fauour of his name.

Sapiens in populo hæreditabit honorem, et nomen illius erit viuens in eternum. Eccleſiaſtes. 37.

He beareth

Storke. Ciconia.

He beareth partie per fesse Sable and Ermine, in chief a cressant between .y. letters of S de Argent, and to his Crest vpon the Helme on a wreathe, Or and Azure, a Storks head razed Argent Pellete, between .y. winges Sable, beaked Golde, mantled Gules, dubled Argent. The Storke is taken to be that byrde, whiche in Latten is called *Ciconia*, and is of the figure of an Heron, but is greater, and is all white, sauing the tops of his winges, his bill and legges be red, although I haue here discribed them

bed them the contrarye, whiche is but my deuice for example sake, they be naturall enemies to serpentes and do slea them, when they be olde, their birdes feede them, and prouide meate for them, *& volandi impotentes humeris gestant*, wherefore the Image of them was the token of iustice, and the auncient kings had it in the tops of their septers, whereby theye were admonished to auance iustice and pietie, and to oppresse iniustice & cruelties, *Inter omnes alias aues pietatis simbolum gerit, & de immensa earum pietate erga suos pullos refert Isidorus in lib. de natura auium Ciconiæ magna cura alunt viciſſim parentes iam ætate deficientes ſola bonitate naturæ ad id agendum impulſæ inquit Ælian lib. 15. cap. 4.* Of this bird came a greeke woord for a prouerbe *Antepelargeni*, which signifieth to be lyke a stroke, which prouerbe is to exort men to bee kinde to their parentes, or to their maisters whiche teache and bring them vp, requiting the benefit whiche they receyued of them.

The Noble Citie of Excester for thensigne thereof, hath in a fielde parted per pale *Mars* and *Saturne*, a castell triple towred *solis*, supported of two *Pegasus lunæ*, wyth winges bndie *Pearle* and *Saphiere*, Manes and shooes of the

the Topaze. The creast vpon an healme on a Torce *Sol* and *Saturne*, a demie Lyon *Martis* crowned, holdinge a Pounde, whereuppon is set a crosse botonie *Topace*, manteled *Rubie*, doubled *Pearle*.

The true fidelitie that this Citie hath alwaies borne to their liege and soueraigne, is most worthely reported in diuers chronicles, to the great and renowmed fame of the Citizens therein inhabitinge, who moste faithfully in the time of diuers auncient prynces, haue manfully defended their citie from the spoile of the rebellious enemy. And amongst other, vnder that most prudēt prince king Henry the seuenth, when it was enuironed & lyke to be enflamed by that traiterous rebel Perken warbek, ouercomming fyer by fyer, and fortifyng places vnfortified, at the last, they so couragiously lyke valiant chāpions, defended their portes, postternes, and walles, that after many daungerous assaultes, they droue away the sayde Parken with the rablement of his rebellious army. How much also & how worthely are they to be commended for their faithfull seruis in the time of king Edward the first, who being in the middest of rebells, vnvictailed, vnfurnished, vnprepared for so long a siege, dyd nobly holde out the continual and daungerous assault of the rebell, for they sustayned the violence of the rebellious rout, not onely when they had plenty enough of victuall, but also a leuen or twelue daies after the extreme famin came on them, and liuing without bread, weare in courage so manfull, and in duetye so constant, that they thought it muche better to die the extreame deathe of hunger, shewing truth to their king, and loue to their countrey, then to geue any place to the rebell and fauor him with ayde, whose examples god graunt, all cyties may follow and learne to be noble by Excester, whose truethe dothe not onely deserue longe prayses, but also great rewarde.

He beareth vert, the wings of an Egle de Argent, and to his creast vpon the healme on a wreathe Or & Azure, an head de cheual raffed de Argent, pellitie betweene two winges Sable, bridebled golde, set on a wreathe Argent and Vert, manteled Gules, doubled Argent. It hath bin & is to be seen, that Angels are painted fetherd and winged, declaring vnto vs thereby (as I read) that they be alien and cleane from al earthly cogitacion, and ben rapt

vp

vp aboue to the inuest contemplacion of the loue of god, and they are also figured hauing winges, to signifie their swift discourse in all things, the windes are said to haue winges, *propter velocitatem scilicet, vnde scriptura sacra dicit, qui ambulat super pennas ventorum.* Paradine differi bethe lightening to haue winges, that god of eloquence *Marcurie* appeared to diuers winged, I suppose men in these our dayes haue winges also, and flye contrarye to nature, but I doubt they be counterfet winges, as those whom *Icarus* made to flye with all, whiche when he had set them together with wax, and ioyned to his syde faste and suer inough as he thought, hee mounted vp into the ayre, but so sone as ỹ Sonne had somwhat heated him, and his wax began to melt, hee fell downe into a greate ryuer where hee was drowned out of hand, the whyche water was euer after called by his name, *Icarũ mare*, the lyke fall had Bellerophon, when hee tooke vpon hym to ascend vppon *Pegasus* the horse that had winges, nowe what other thynge dothe these signifie vnto vs, but that no man shoulde meddle with thynges aboue hys compasse. *Icarus.*

Candlestickes. *Alce.*

He beareth Azure & Gules, parted with a Cheuron betwene three Candlesticks de Argent. His creast, ỳ beast Alce proper, leaning to an Oke Vert, set on a torce de Or and Gules, manteled Sable, doubled Or, supported with a Beuer argent, coloured & vnguled Sable, and an Harpie Vert, Wynged de Or. The *Alce* discribed for the creast of the said coate armour, is a wilde beast in the woods of Germany, in facion & skinne like to a fallowe Deere, but greater, & hath no iointes in his legges: and there-

therefore he doth neuer lye, but leane to a tree when he doth rest him. The hūters knowing this, do saw ỹ trees that they vse to leane to, halfe a sunder, wherby they fall downe and be taken. Of the supporters, the one is a Beuer, a beast called in latin *Fiber*, or *Castor*, whose stones are vsed in medicine. He hath the taile of a fishe, and in the residue is like to an Otter. The other assistant is an *Harpie*, a monstruous bird, hauing the visage of a maid, and talons of a maruelous capacitie. I dyd omit to speak any thing of the tokens aboue blazed in the coate armor nexte aforesaide, whyche I shoulde haue firste displayd, but the vse of candelsticke is very well knowne to all men, and wherefore theye serue. Theye bee called *Candelabra, a candelis quasi candelafera, quod candelas ferant.*

Beuer. *Fiber.* *Castor.* Otter. *Harpie.* Candelabra.

Sir Peter Carew.

The field is Or, three Lions passant, Sable. These appertain to Sir Peter Carew knight, whose coate armoure (as before displaied) hauing the Diamonde set in the worthiest mettal of al other, which is Golde, dothe demonstrate after worldlie vertues, *noblenesse, bon vouloir, & recomforte*. Of the spirituall vertues, Foye. Le Or *en armories ha plusours bōs pperties & moult de choses signifie, et represent iustice, force, et attemperance en general. Et ainsi que le Or est viuifie par le home, ainsi li homē est viuifie par le Or qui est vinifficatif & restauratif, qui iames ne est macule par terre, ne dedeins terre, eins de soyé clarifie la terre qui demonstre, le primier porters, ou celuy qui le porte par son labour, peine & vertue auoit clarifie son estre.*

I. Peron en le Simboll armoniall.

Gold also as it is ỹ most principal mettal of al to world ly men, so it is the soueraigne guide to marcial affaires. For where *Mars* can not rule, he taketh place.

Auicene. lib. 33. cap. 4.

Thus it is proued that golde is victorious, but assuredly the bearer thereof in coate armour, ought (if his field be al thereof) to be supplyant and meeke.
The Lions in the said fielde, are in their gentle nature, nor haue any ferocitie in them, beyng passant and ruled by the Sonne, who geeueth them lyght to their trauail, that they may the sooner ouercome the enemye: & theye considering their estate, are enemies to none, for al their hautye courage.

Holland

He beareth Azure, flue flower de Lize, a Lion saliant gardãt de argent. *Plinie* writethe that the Lions chyefe nobility is, *cum iubę colla & armos vestiunt. Id autem ætate contingit, a Leone conceptis. Quos vero pardi generauerũt semper hoc insigni carent, sicut & fœminæ.* Yeare note that all Lyons borne in armes, ought to be figured with maynes couering their necke and shoulders, for so they declare them selues to bee of right birthe, for those whiche are gottẽ by Pardes, lack the said ensigne, ỹ is, haue no maynes, as the Leonesse. The Lion alone of al beastes, is borne with open eyes, as witnesseth *Democritus, nimimũq; somno deditum, tradunt signum quod dormitanti cauda iugitur monetur.* The said coate appertayneth to Holland of Deuonshire

His

His field is Sable, a cheuro betwene iij Leopards heads de Or: & borne by the name of Wētworth, I read in an auncient worke of Armory, that a Cheuron or a Barre doth signify the perfection & finishinge of anye thinge, whiche before was not perfect nor finished, wherin cō-sisteth Prudence, the first soueraigne vertue to attayne to honor. *Went worth*

He beareth Gules, three Lyons Saliant de Or. *Fitzherbert.*

The Lyon liueth long, because *plerique dentibus defecti reperiuntur.* The Lyon onelye of all beastes is gentle, and not lightlie angrye, *in supplices, nam prostratis parcit, et vbi sæuit, in viros prius quā in fœminas fremit, in infantes non nisi magna fame adactus grassatur. Leonum animi iudex est canda, sicut & equorum aures.* If he be moued or stirred, *Primum cauda verberat terrā, deinde crescente ira flagellat tergum.* He long retayneth his wrathe, as it were pacientlye suffring ỹ iniurie done vnto hym. *Mars* occupieth the fielde of the saide coate armour, and the content therin is *solis*, wherby prowesse is signified, with desire of fame. It is borne by the name of Fitzherbert. *Clemētia Leonis in prostratis*

Grafton.

He beareth partie per Saltier, Sable and Ermine, a Lion rampant de Or, armed and langued Gules. Thys coate I finde otherwise blazed, *videlicet*, Gerondie of fower Ermine & Sable, ouer all, a Lyon rampant golde, armed and langued Gules. Here ariseth a controuersie, whether there is partition per Saltier or noe, master Gerarde Leighe sayeth, that it is the seuenth partition, and boucheth *Vlpianus* to be againste those that woulde terme the fielde of the sayd coate armour to be Geronno of fower pieces. Of truthe I haue not read Vlpiane, but assured I am, that all the writers of armorie the space of fiftie yeares nowe paste (whiche I haue seene) consent with master Leighe and affirme partition per Saltier, as Io. Feron, Nawclere Paradine &c. and yet notwithstanding the diuersitie of the writers, these partitions being the one so lyke the other, for that there is also partie per Gyron, it can not bee but that there is founde an indifferencie of the vse in blazon of the one as of the other, they so nighe approchinge in forme, as for example, who knowing a Cheuron in the fielde of anye coate armour, can otherwise iudge, but that there is partition per Cheuron. So likewise seinge a Saltier, will denye but there is partition by the same. As these bee true, so muste you consider of the qualities in all partitions, as per fesse, per bende, & per pile &c. This coate armoure is borne by the name of Grafton.

He

1 He beareth two demie Lions passant gardant de Or, by the name of Yache. *Hatche*

2 His fielde is de Argent, a Lyon saliant Gules, debruised with a Barre de Azure, betweene three crescants and as many Estoiles montans of the seconde: borne by the name of Dillon. *Dillon*

He beareth Sable, two Lyons passant de Argent, palie of fire Gules. Of the three thinges, *Quæ bene incedunt* yea, of the fower whiche are comely in goinge, *Salamon* nameth first ỹ Lyō, wher he sayeth: *Leo fortissimus bestiarum, ad nullius pauebit occursum.* The Lyon whiche is strongest amonge beastes, geueth place to no man.. *Strangwayes* *Prouerb. 30.*

The said coate armor is borne by the name of Strangwayes.

Capell

He beareth Gules, a Lion Saliant betwene three croſſes botonie fitchie de Or. The nobilitie of the Lyon is before ſufficiently declared, and this coate armoure is borne by the name of Capell.

Perpoynte.

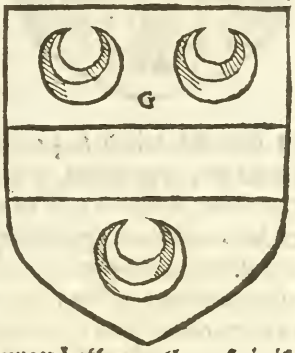
Munſtre Coſ. li. 6.

He beareth Argent, nyne Cinquefoiles Gules, a Lio Saliant Sable, armed and langued of the ſeconde, yet here remayneth one nature of the Lion vntouched: that is when he flyeth, *Non obuertit tergum quaſi pauidus, ſed pedetentim progrediens & murmurans reſpicit retro. Nō autem niſi læſus exagitatur, aut fame incitetur.* The ſaid coate appertayneth to Perpoynte of Holme.

Leeder

He beareth Argent, a feſſe Gules, betwene three Eaglettes Sable, membred and beaked of the ſecond. There be fiue kindes of Eagles, as witneſſeth *Plinie*: The firſte whereof he calleth *Melenatos* becauſe of her black colour, wherof ſhe taketh her name, of bodie ſhe is the leaſt, *ſed viribus omnium præſtantiſſima.* She frequenteth moſte the

the highe mountaynes and woods. This alone of al the kindes of Eagles, norisheth and bringethe vp her yong birdes *Aristottle* sayeth, that she is *Pernix, concinna, polita, apta, intrepida, strenua, liberalis, et non inuida: modesta etiam, nec petulans, quippe quæ non clangit neq; lippiat, aut murmuret.* The saide armes bee borne by the name of Leedes. *Hister. animal. li. 9, ca. 32.*



At Hall yate of Shirburne

1 He beareth Sable, a Cheuron betwene three Sinistre handes copie de argent. This was the coate of Gilbert at Hall yate of Shireburne in Elmet, a Gentlemã of auncient name and also coate armour, as is recorded of him in many writings yet apparant.

2 His fielde is of Gules, a Fesse betwene three Cressaunts de Or, borne by the name of Okeham.

Okeham. Sacheuerell.

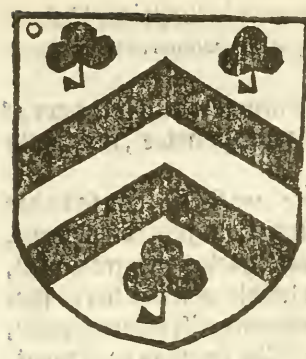
His field is de Argent, on a Saltier Azure, fiue Gorges de Or. Walter Gerarde Leighe makethe difference betwene water budges, and these. The cause onely I iudge, because they receyue not one forme & figure. The saide coate armoure is borne by the name of Sacheuerell.

sir William Kingſmill knight.

He beareth Argent, a Cheuron de Ermines, betweene three Inkes molyn cruſule botonie fitchie Sable, a cheif as the ſeconde. Of the token borne in thys coate armour I haue ſufficientlye ſpoken of before vpon the blaſon of the Croſſe molyn. Now is therefore to bee declared the dignytie of the fielde of the ſaid armes, which is argent. in Greeke called *Argurium*, not farre from the latin name and appelation, it is a royal mettall, *Habet autem proximum bonitatis locũ ab auro, cui ſcilicet color eſt albus & talis natura vt igni liqueſcere fũdiq; poſſit Metalla ſi ad argentum incatinatum coniecta fuerint mutantur nonnihil: argentum vero ipſum remanet purum, attamen vbi diutius arſerit, ei aliquid igni deperit: ac deinde acria ipſum corrodunt. Ergo vilius eſt auro ſed durius eo: et quo mollius fuerit, eo eſt preſtantius. Nam minus fragile eſt, atque ideo laxius dilatatur malleo ictum, minus tamen auro dilatatur minuſq; eſt eo ponderoſum. Et propter eam quam habet duriciam, ſiue percutiatur ſiue proiiciatur edit ſonitum, efficiunturq; ex eo eadem opera quæ ex auro, ſed numero plura.* Silner alſo hath theſe qualities peculiarly, it is clerae, it is ſhrill of ſound, eaſelye ductile, a meruelous preſeruer of ſweete balmes, the Jaſpers frend, and with whom the Jaſper better agreeth then with golde. It is alſo medicinable, for his oſſall or duſt remedieth woundes, *ſed mirum in modum illud dum candidum ſit impreſſum corpori lineas nigras reddit.* The fielde of the ſaide coate armour ſignifieth ỹ bearer to be of conſcience vpright in iuſtice, and deſirous to appeaſe ſtrife, and is borne by the name of Kingſmill.

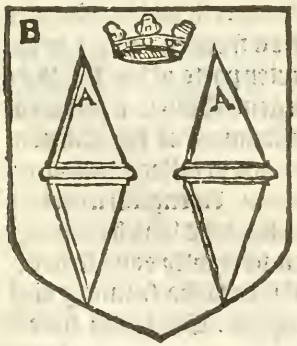
Argentũ poſt aurum nobilius metallũ.

Monſter coſmog. li. 1.



He beareth Or, two Cheurons betweene three Trefoyles Sable. The Trefoil in latin is called *Trifolium, Græci trifillum vocant, quod sit solis trinis per singulas annotaciones* It betokeneth the vnion of three in one substance, & the token is much augmẽted by the worthines of ỹ field, being golde which is ỹ head of al other mettals. *Isidor. Etti. li. 17. ca. 9*

The field is Vert, iij. Piles de Or, y. descending, i. ascending in point of the fesse, in chiefe a plate betwene. ij. Trefoiles de Argent. The trefoiles beare in this coate armour, are in their proper field, which is, of that Ladie *Vænus* colour Greene. This hearbe is comonly knowne by the name of three leaued grasse, an hearbe excellent, and especial to man and beaste *Trefoile* *Vænus herb colour.*



He beareth Azure, two Pillers in pile fusile Dargent, in chiefe a Crowne de Or. Suche pillers of stone, the great Charles caused to bee set vp in ỹ Palace whych he builded at *Ingelheim* in Germany, whereas he was borne after ỹ opinion of most writers, the which pillors were translated thence (as Munster saieth *Pillers fusile Charles the great.*

sayeth in his time) and nowe erect in the prince Palantine his castle at *Heidelberge*, *in perpetuum artis fusoriæ memoriam.*

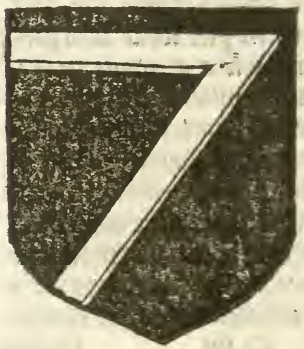
Columnæ fusiles.

Thus those prises in coates armoures, whiche are of many called *Fusils*, that is to saye Spyndles, may aptly be taken for pillers.

Fusille in latin, *Columnæ fuse, aut fusiles*, and so to bee blazed in armes, since that suche a mighty conquerour, and prince moste prudent, as Charles the great was, thought good to erect Pillors fusible of stone verie pre-precious, in perpetual remembrance of spynners crafte,

The fielde is de Argent, and Sable, parted per pale, on a Fesse, *de le vn, et le auter* two water boudges, transmuted of the fielde. This coate beinge charged on the Fesse, beautifiethe it muche, so as the armorie can not bee but perfite and good, if it be well considered of. A water boudge also parted per Pale, of the mettal, and colour aforesaide, maye congruently stande for a creast of the saide coate armour.

Square.



He beareth Sable, a Squire direct from the chiefe, to the dexter parte of the shield, de Argent. This is a principal instrument of the Carpenter, and is called *Gnomon vel Norma.* In englishe a squiere without the which nothinge can be rightly done, so nedeful it is to the framing of al workes. The token hereof seene

seene in coate armour, may signifie good direction, & pru-dence, vsed with great moderation, before anye thinge weightie be attempted, and attempted, brought to a per-fect conclusion.

Note also, that there may be vsed in coate armour, partti-cion per Squere, although it be rare seene.

The field is Gules, a Cheu-ron de Argent, borne by the name of Folfarde. Of the same ordinarie are these en-suinge. *Folfarde.*

1 Argent a Cheuron Gules borne by the name of *Stoket*

2 Argēt, a Cheuron Sable, by the name of *Mordante.*

3 Or, a Cheuron de Azure, by the name of *Clopton.*

4 Or, a Cheuron Uerte, by the name of *Iudge.*

He beareth Sable, a Cheurō betwene iij Griphons heades eraled de Argent, by ỳ name of Cotton. *Cotton*

Of the like particiō be these which folow, the fields whet of occupy sundry tokens, as the reader maye easelye per-ceyue the soueraygntie of the same partictons.

1 Argent, a Cheurō betwen thre Martelets Sable, borne by the name of *Apton.*

2 Argent, a Cheuron Gules, betweene three Hurtes by the name of *Baskeruile.*

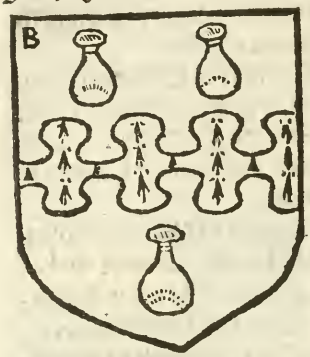
3 Gules, a Cheuron Argent, betwene three Estallops, de Or, by the name of Chamberlepne.

Pudsey. 4 Vert a Cheuron betweene three Pulletes de Or, perſed, by the name of Pudsey:

5 Sable, a Cheuron betweene three Trefoiles de Argent, by the name of *Vurgy.*

Vurgy

Violes.



The field is Azure, a Feſſe nebule de Ermine, betweene three Phyals Dargent, this veſſell, *Iſidore* ſayeth, is called a *Phiale*, becauſe it is made of Glaſſe, and it is a little veſſell with a broade bottome, and a ſmall necke. In ſuche a veſſell wyne is eſpecially knowne by the colour, and al ſwete waters are therin put to be preſerued. Such tokens may be geuen to ſeruitours of kynges & prynces, whiche beginne and take aſſaye of all drinkes before their ſouereigne. Let all thoſe perſons remember the truſte put in them, as in no part they ſwarue from their duetie, but to be without corruption, and voide of al vncleanes, as they may deſerue to beare the noble enſignes aforeſaide.

Heron.

He beareth Gules, a Feſſe betwene three Herõs de Argent. This is a birde of the water, *quippe quæ vivit ex aqua*, and yet greately dredeth rayne and tempeſtes, which in flying on high, ſhee aſſayeth to auoide, after the ſayinge of Virgil.

Atq́, altam ſupra volat Ardea nubem.

The Heron aboue the highe cloudes doth flye,
ſo as one can ſcarce her decerne with eye.

Vocatur etiam ob id ardea, qd, ardua ſuo volatu petat. She maketh

maketh her nest on highe trees, and hathe a naturall hatred to the Hauke, *Sicut vicissim accipiter exitium illius cõtinuo querit.* For they skirmishing on high in the aire, go about this one thing, whether of them in flyinge highest, can exceede the other. If the the Hauke optaine the higher place, she ouerthroweth the Heron vehemently, and fleeth her, but if the Heron do get aboue the Hauke, she defileth her with her excrement and killethe her, for her dung is poyson to the Hauke, and rotteth her fethers. The sayde coate is borne by the name of Heron.

His fielde is de Or, a Gripe Sable. The Gripe in latin is called *Vultur*, a foule very rauenous, and a great deuourer of carren, hee hathe an huge body, which causeth him to be slowe in flight, whereof also he taketh his name, but he is of a very sharpe sight, & therfore seeth his pray a farre of. He moste desireth to feede on mans flesche, before all other birds: & of a singuler wit geuen him by kinde knoweth ỹ death of mã, pronosticating the same certain daies before. There be that write marueils of him: which is, that in the time of warre, seuen daies before any fight, he doth smell the place where the battaile shalbe, & ioyneth him selfe to that party which he thinketh shal die of the sworde. And therefore the kings in olde time had their deuinours and southsayers, which with great diligence did beholde the eyes of these Gripes or *Vultures*, markinge to what parte theye dyd turne theire sighte, and which they did forshew shoulde die in the battaile. *Saint Ambrose* writethe, that the *Gripe* dothe conceyue withoute the seede of the male, and is gendred without coniunction, and that he liueth an 100. yeares, and when he draweth to extreme age, the ouer part of his bill, groweth so close and croked ouer the

nether, that he can not open it to take his meate, and so dieth at last for hunger. For he dothe not make sharp his beake vpon a stone, as the Eagle dothe.

Sawe.
Compasse.

He beareth Sable, a Sawe in pale, betwene two Compasses de Argent.
These instruments are best knowne to suche as worke in Tymber, and are verie auncient addycions in armorye.

Goose arborie

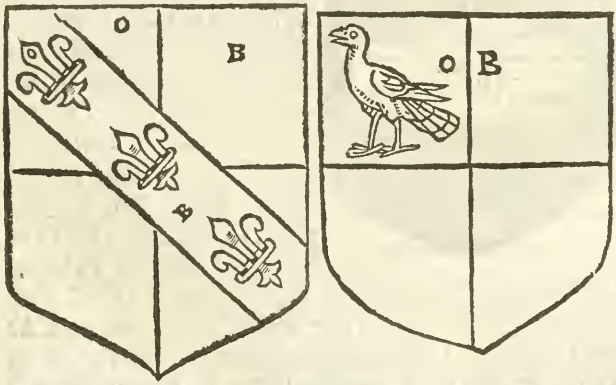
He beareth Azure, iij. Gees arborie Dargent, beaked, & membred de Or. It is read, that ther be certain trees in Scotland, which growinge nere ỹ bank of a great water, bring forth fruit cõglomerate with leaues, and the same fallinge when it is ripe into the riuer, quickneth, and is turned into a liue birde, whiche theye call *Anserem arboreum*, a Goose of the tree. And this tree (as some writeth) growethe in the Ile *Pomonia*, not farre from Scotland, towardes the Northe. The olde Cosmographiers, especially *Saxo Grãmaticus* maketh mẽcion of this famous tree. Think it not therefore to be a faigned matter deuised or immagined of the new writers. Also *Aeneas Siluius* wryteth of the same thus. *Audiueramus nos olim arborẽ esse in Scotia, quæ supra ripã fluminis enata fructus produceret anatarum formã habẽtes et eos quidem cũ maturitati proximi essent sponte sua decidere, alios in terram alios in aquam, & in terrã delectos putrescere,*

Anseres arborei

in

in aquam vero demersos, mox animatos enatare sub aquis, & in aëre plumis pennisq; euolare. Munsterus, (of whom I haue made so ofte mencion before) in his booke of Cosmographie, saieth, that he being in Scotlande with kyng Iames, diligently searched where the saide miraculous tree shoulde growe, & at the laste learned, that it was not to be founde in Scotlãd, *sed remotius apud Orchades insulas.* Wherfore the same Gees may also be termed, Gees orchadie, because they are so meruelously brought forth in the same isle.

The fielde is argent. 5. Scocheõs d'azure, passes en saultier. *Alphonsus* firste kinge of *Lusitania*, nowe called Portugal, and the firste also which recouered *Vlixibonam* frõ the Saracenes, which longe had kepte the same: & ouercame. 5. of their kigs in one battaille, assumpted to beare for hys ensigne fiue scocheõs, whiche he left to hys posteritie, as a monumente of suche hys famous acte. *I. Feron. Munster*



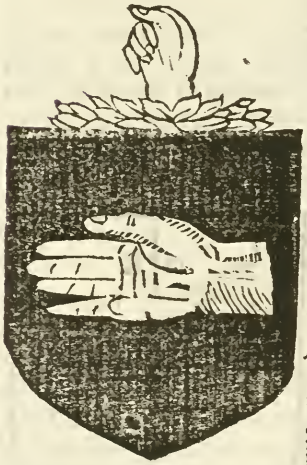
Bye.

The beareth quarterly d'or & azure 3. flours de luce on a bende *Chelcelettes.*

a bende of the firſt & ſecond. The ſaid coate armour apperteineth to maſter John Bye.

2 ¶ He beareth a chielde quartered of the Topaze & Saphire, a Chalcelet on the firſt quarter Diamonde.

Thys birde is ſeldom ſeene, for ſhe frequenteth the mõtaines, as *Ariſtotle* ſaieth) and is longe and blacke, like to a certaine Hawke called *Palumbarius*, or to the birde called *Ptynge*, that flieth the moſt parte by night, & taketh his praye, *more Aquilæ*, & fighteth ſo cruelly with the Eagle, that they being wounden together, fall downe both to the groũde, and ſo are taken of ſhepherdes on liue. *Chalcis non clare videt.*



¶ His fielde is Saturne, an hãde dextre in feſſe of the moone, & to his creaſt a fiſte within a garlande of laurell propre.

The ſigne borne in thys cote armour is a right hãde, called in latine *Dextera*, and hath ỹ name of *Dare*, to giue, for ſuretie of peace is geeuen therewith: and it is alſo the witneſſe of faith and truſte, *& hoc eſt illud apud Tullium fidẽ publicã iuſſu ſenatus dedi, id eſt dexteram.* And ỹ apoſtle Paule ſaieth, James, Cephas, & Jhon, whih ſemed to be pillers, gaue me & Barnabas the right hãds, (& agreed with vs) that we ſhuld preache among the heathen, & they among the Jewes &c. The fiſte deſplaied for the creaſte afore ſaid, is called *Pugnus* in Latine, becauſe the fingers be clighte in. *Pugnus autem a pugilla dictus: ſicut palma ab expauſis palmæ ramis.*

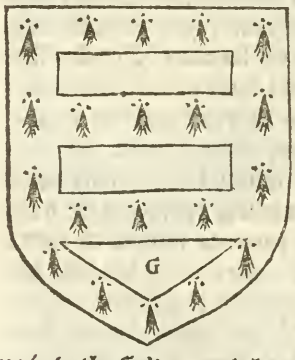
¶ The

¶ The fielde is Gules, a Cheuron betwene three crosses partie dargent. *Barkley.*

This coate hath bene borne by the name of Barkley, and whereas inthe said martiale fielde, there is displaid three Crosses, the same do put me in remembraūce of a certaine miraculous fortune, whiche happened vnto the Romaine Emperour *Tiberius*, a prince vpright in iustice, pure in life, & cleane in conscience: who gouerned the whole empire so prudently & syncerely, that no man was able to reproue him, if the histories whiche are written of him do not deceiue vs. *Paulus Diaconus* in hys xviij. booke, which he writte *de Romanorum gestis*, doth declare that this Emperour *Tiberius* spent so great treasours about the repairinge his decaied palaces, to redeme poore captiues, to builde hospitals, to erect monasteries, to marie & prouide for the orphanes & widowes, in all which he was so bountiful, that vnneth he had any thing left to maintеine hys Royall estate & householde. Truely thys was a blessed necessitie, for what can be better bestowed, than that which is emploied in the seruice of Christe. And of thys pouertie the Emperoure was not ashamed, but thought it a great glorie, yet one thig greued hym moche, whiche was to see *Sophia* the empresse reioice so moche at hys miserie. For the highe and noble hartes, which feele themselues wounded, do not so moche esteme theire own paine, as they do to see theire enemies reioyce at theire griefe. But God neuer forsoke them that for his sake became poore, as it appeareth by thys: It chaunced one daye that euen as this Emperour *Tiberius* walked in the middest of his palace, he espied at hys feete a marble stone, whiche was in fourme like vnto a Crosse: and because he thought *Tiberius. Constantinus.*

thought it an vnmete thig to haue the same spurned with
Crosse foule feete, whiche was so victorious & triúphant a signe,
he caused the stone to be taken vp (not thinking any thing
to be there vnder) and immediatly after, they founde an
other, wherein likewise was the forme of the Crosse, and
thys being taken vp, they founde an other in like maner,
and when that was pluck vp from the botome, there was
founde a treasure, whiche conteaned the somme of twoo
millions of ducketes, for the which, the good Emperour
Tiberius gaue vnto almightie God moste highe thankes:
& wheras before hee was liberal, nowe afterwardes hee
was moche more boũtiful. For all those treasures he ver
tuously distributed, amongst the poore and nedie people.
Whose treasours they were, of thẽ I fynde thus writtẽ:
Thesauros Iustiniani secundi, & Narsetis Eunuchi, vtcunq; congestos miraculosè repperit, liberaliterq; in pauperis dispensauit. Let therfore mightie princes & great Lordes see, read,
Vitis Cæsarũ fol. 63. & profit by thys example, & let them thinke them selues assured, that for geuinge almes to the poore, they nede not
feare to become poore: for in thende, the vicious man can
not call hymselfe riche, nor the vertuous man, can counte
hymselfe poore.

Daubrygge-court.



¶ This fielde is d'ermine. iij. Hametes gules.

The firste that euer did were Ermine in hys royall robes, was (as I reade in an olde worke of Armory) *Laomedon*, kynge of olde Troye. He thought *Priamus* his sonne to weare the same, who being king in the tyme of the warre, & great siege of troye, was euer seene whan he came into the fielde, or whan hee entred into battaille, to weare the saide noble furre of Ermine in his cloke vpon

hys

hys armoure. Hys eldest sonne also *Hector* by name, was alwaies seene in place of his father, to haue vpō hym that mantle or cloke furred with Ermine, and in that hee killed manie noble men of the Grekes. Wherfore the Grecians euer saide it was kynge *Priamus*, because hee onely in the fielde did first weare the same. Then the nobles of Troye ordeyned for *Hector*, an other apparell differinge moche from hys fathers, that the Grekes might plainely perceaue, that there was an other noble & stoute warriour in Troye besides kyng *Priamus*. They vsed not this apparell but in time of warre, because they were as litle as coates, and beinge not longe or heaule, did nothinge hinder them in fightinge: therefore they were called coates of armes, and of nobilitie, for that they were very pleasant to the sighte, and to be seene farre of, beinge all whyte and blacke. And some writers affirme, that the firste armes were of Ermine, and that kynge *Priamus* was the firste that bare them: alledging further that after the destruction of Troye, there came a noble man of the stocke of kynge *Priamus* into Britaine, and there did inhabite: and therefore the duke of Britayne beareth Ermine, because (saye they) hee commeth of that stocke that firste inhabited that countrey, and was the firste Lorde thereof. And so I gather, that the firste bearinge of Ermine in coate armoure, was inuented at the siege of Troy, although the ordering therof was not in so goodly a maner then, as is now in these dayes.

Hector.

Priamus.

Coates of Ermine.

Armes of Britaine.

The Heumettes borne in the armes before descried, do admonishe the bearer. *Memorare nouissima.* They appertaine to Daubigecourte of Stratfelde Say.

Heumettes.

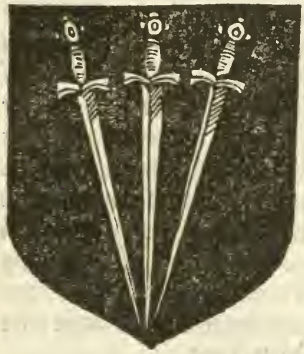
¶ Hee beareth Or, a Lyon rampannt d'Ermine, debruſed with two Barruletes, & fret with the thirde Sable.

Why ſo many Lions are borne in Eſcocheons, *Munſterus* declareth in theſe woordes. *Principibus enim Belgarum parantibus nouum expeditionem in Syriam, aſſumpſerunt variorum colorum Leones, relictis veteribus inſignibus.* Of the bearinge of Lions in ſondrie wiſe, I haue ſpoken ſufficiently in the beginning of this booke.

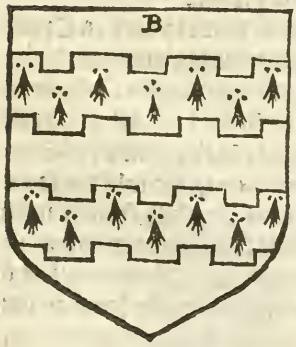
¶ The fielde is berte, 3. arrowes in pointe d'or. The creaſte a Pheon d'argent, on a Scallop gules. This coate mighte be borne of ſome one mã who farre excelled others in ſhootig, & ſo might chaũce to be honored wt ſuche a creaſte for a reward, I haue omitted to marſhal the ſame, either with helme, wreathe, or mantle, whiche I haue vſed in the blazon of a greate nõbre of cotes before, becauſe ye may the better vnderſtãde what ſuche achiuementes bee. But it might be aſked of me, what thys worde achiuemẽt meaneth. It is (as M. Gerarde L. defineth in his accidence of armorie), th'armes of euerie gentelman, well marſhalled, with the ſupporters

ters, helme, wreath, & creste, with mantels, & ẏ worde, of som termed ẏ poesie, all which of heraltes is proprely called blazon, healome, & timbre. This creste nexte aforesaid I haue so ordered, because antiquitie receaued the one before the other: and that crestes may bee borne, wout any wreath, & right cõmẽdable inough, following the opinion of the before named M. G. Leighe, in his said boke.

The Arrowes standing pile wais in poincte, is one of ẏ honorable ordinaries general: which because they stãde in poincte, bringeth me in remẽbraũce of ẏ coate armour of that noble house of the Poulets, who beare Sable, three *Poulet.*



arminge swordes d'argent, pile in poincte, as ye may see here displaied. Of ẏ sworde, & why it is so called, looke in the nert boke entituled, of Cotes and crestes.



¶ Hee beareth azure, two barres embatiled, contrebatiled d'Ermine, by the name of *Burnebye.* *Burnebye.*

Of the like bearing are these which follow.

1 ¶ Sable. ij. barres embatiled d'Ermine.

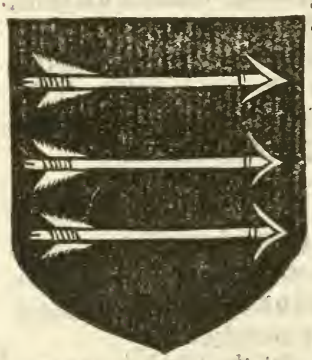
2 ¶ Ermines. ij. barres embatiled contrebatiled d'or.

3 ¶ Gules. ij. Barres embatiled d'argent.

Baker.

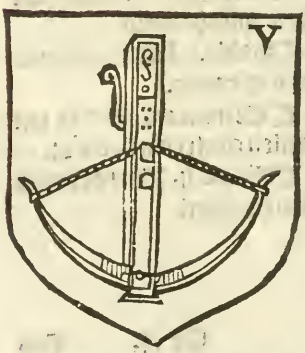
¶ He beareth argent, one a faulter engrailed sab, 5. Escalopes of the fielde, a chiefe of the seconde, charged with a Lyon passant of the firste, armed and langued gule. This cote Armoure is borne by the name of Baker.

Brode arrowe



¶ He beareth sable, 3. brode arrowes barrwais d'argent. The latine for an arrowe is *Sagitta*, so called as *Isidore* sayeth, *a Sagaci iactu id est veloci ictu. Pennis enim fertur quasi auis: vt celeriter mors percurrat ad hominẽ. His primũ Cretenses vsi sunt.* The arrowes borne in the saide cote armoure, are to be takẽ for suche as we call brode arrowes, yet ẏ bearing of them in forme as I before haue described, is verie rare to bee seene.

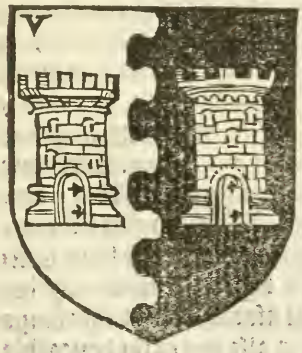
Crossebowe. Handegõnes.



The fielde is vert, a Crosse bowe bente d'argente. *Isidore* saieth that *Balista*, whiche in Englishe we call a Crosse bowe, hath ẏ name, *ab emittendo iacula*, for whẽ the same is bent, it casteth from it with great force either arrowes or stones. Sir Thomas Eliot ẏ knight of worthy fame, in his boke entituled ẏ Gouernoure, supposeth that Crossebowes and handgonnes where broughte into thys realme, by the

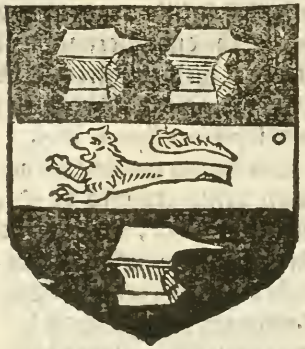
the sleight of our enemies, to the entent to destroy the noble defence of archerye? But what woulde hee thinke in these our dales, if he were on liue, to see the same almost vtterly decaied, Certes he would lament with teares, the negligence of his countreymen, that so litle regarde and esteeme the feat of Artillerye, or the due obseruation of the lawes prouided for the defence of their countrey. The bearer of the saide coate armour, may aptlye adde thereunto, this poysie or Apothegme. *Ingenium superat vires.* *Archerie.*

The field is Sable, two bowes bente addorsed de Or, stringed Vert, these are to bee taken for longe bowes, wherwith this realm of England, hath ben not onely well defended frō outward hostilitie, but also in other regiōs haue ben seene to preuaile agaynst people innumerable, and inespecially in the tyme of the moste puissaunt prynces, Edwarde the thirde, and Henry the fifte, agaynste the French. The bow in latin is called *Arcus, eo quod arceat aduersarium. Item arcus ob speciem: q̄ sint curuati arcti⁹.* *Bowe.* *Arcus*



He beareth Vert & Sable, parted per pale vndade, two Towers embatiled Dargēt. I haue vsed verye ofte thys partition, but heare in thys coate it hath a great superyoritie, the Towers decyded watried, and in their proper colour, beautifieth muche the same. Towers are especially builded for defence, & are called in latin *Arces, a quib⁹ arcen-* *Towers* *Arces.*

arcentur hostes. It is also verye necessarie to name in the blazon of the saide deuise, of howe many peeces the sayde embatlements be made, therefore say, they bee embatiled of three peeces and two halfes. and so they be right.



He beareth Sable on a Fesse de Or, betweene three Anuicides, Argent, a demie Lyon passaunt Gules, armed & langued Azure. The Anuild is the chiefest instrument of the Smith, whereon he beateth the Iron and steele, and so worketh it in length, breedth and forme as liketh him. It is an auncient addycion of armory: and is called in ỳ Northerne tongue a Stethye, in latin *Incus*, *Veteres autem nõ incudem vocabant, sed intudem, eo q̃ in ea metallum tundatur id est, tendatur*. A Sledge or an Hammer, of some called a formall, mighte seeme to be an apte creaste for the saide coate armour.

The fielde is Or, on a pale betwixt Sable, a Crowne imperiall. This coate is of great excellency, considering ỳ field to be of that most worthy mettall, Golde. In latin, *Aurum*, so called, *ab aura, i. a splẽdore*, of shining *q̃ repercusso aere plus fulgeat*. This cote armor signifieth vnto ỳ bearer, cõstãcie in euery thyng, also in loue. The same is also a Superlatiue of the highest degree, moste riche because the fielde is of the mettal aforesaide, and the thinge contayned therin Sable. It is also one of the honorable

ordinaries

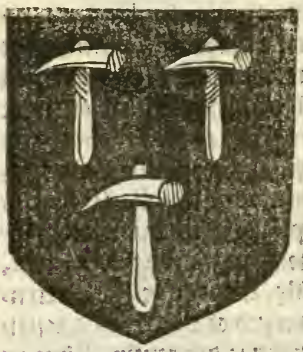
ordinaries charged.

Hee bearethe Gules, one Plough de Argent, a chiefe de Ermine. This is an excellent coate, and of bearinge right worthie, the field being of the colour, that best becommeth the warriour: *Nam rubor armatos equites exornet amictus.* The token borne in the fielde, is the Ploughe, the chiefest addition that may be geeuen to ennoblish the husbandman, and consisteth of that mighty planet, *Luna*, the viper and encreaser of fruites, the beuty of the night, and Lady of the sea and times: whose capitall signe is adorned with ỹ furre of that litle beaste of Armonie, valiante courage and martiall pollicie mighte seeme to aduaunce the bearer of this coate armour, rather then the dignitye or auncient lignage of his stocke and progenie, for that perhaps in him might be base, and of lowe estate: as one called from the Plough, to be a king: Suche was *Numa Pompilius* kinge of Romaynes. *Abdolominus* king of *Sidon* And next to them although not a kinge, *Quintius*, whoe hauing but thirty acres of lande, and beinge ploughman thereof, the Senate and people of Rome sent a messenger to shew him, that they had chose him to be *Dictator*, which was at that time, ỹ highest dignity among the Romains, and for three monethes, had auctoritie ropall, *Quintius* hearing the message, let his ploughe stand, and went into the citie, and prepared his hoaste againste the *Sammites*, and banquished them valiantly, that donne, hee surrendred his office, and being discharged of the dignitie, repaired again to his plough, & applied it diligently. Thus ye may see ỹ the occupiers of the plough, & husbandry haue attayned to gret dignity, & to be prices of people & countreis.

Then I saye it can not bee otherwise taken, but that the Plough is a token bothe noble and excellent, wel becomming coate armour.

Greneuile.

He beareth Gules, three Sufflues de Or, by the name of *Greneuile*, a coate of great antiquitie, as I haue founde in diuers auncient Monumentes: for at the firste tyme that euer I saw them, which was in the parishe churche of Wycham, within fiue miles of London, in the lower part of the church there, towards the west, I marueiled of the signe, what it shoulde be conteyned in the field of the said coate armour, but of long time I coulde not comprehend the same, yet, since I haue harde some boldely affirme it; to be called a Reste, an instrument to guide the horsmans staffe, where in deede it serueth to an other purpose, as to conuey the winde from the Bellowes to all the Pipes of the Organes: and by proper name is called a Sufflue.



His fielde is Sable, iij. pickares de Argent, borne by the name of Pigot. This token borne in the said ensigne, may also be diuerslye named; wherefore I reade that an Herault, shall beare no blame, thoughe hee see a thing in armes, and can not well declare what it shoulde bee: beinge perhaps suche a thinge as is out of vse, & not often seene or knowne, as an instrument, or other thing frequented in a straunge lande; or a toole of an handye

crafte

crafts man, (as this next before described is) or some strãge tree, leafe, hearbe, flower, and suche other: if hee faile to name the same right, it is no errour, so he fayle not of the colours and nombre thereof, according to the rules of armorye. For by reason (sayeth myne author) there is noe man maye knowe all things, since so diuersly they be called, and in sundry wise described or figured.

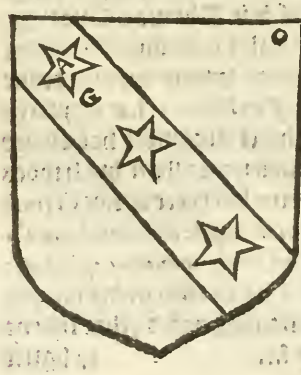
Hee beareth partye per fesse Or, and Vert, one fusill in pale, transmuted of the field, in chiefe. clusters of grapes proper. Let the bearer hereof be especially endowed wyth the vertue Temperance, because his chiefe is of the vine tree, then the which nothing is more profytable to the strengthe of mans bodie, ne more pernicious to voluptuous appetites, if measure shoulde lacke in drinkinge the fruite thereof, *Androcides* (a man of excellent wisedome) wrote vnto the great king Alexander an Epistle, desiring him to refraine his intemperance, wherein hee sayde. Noble prince, when thou wilt drinke wine, remember then, that thou drinkest the bloude of the earthe, signifyinge thereby (after the opinion of Sir Thomas Eliot) the mighte and power of wine, as also warning Alexander of the thirste or appetite of bloude, whiche woulde ensue by his intemperate drinkinge. For *Plinie* (that wryte the this historie) sayeth immediately. If Alexander had obeied the precepts of *Androcides*, he had neuer slain his frinde in his drunkennesse for hee slewe his deere frinde *Clytus*) (whoe *apud granicum amnem nudo capite Alexandrum dimicantem clypeo suo texit: et Rhoesaceris manum capiti regis imminentem gladio amputauit*) as *Curtius* in his historie maketh mention. Here also is to bee noted, that tokens

or signes borne in armes, may admonish the bearers ther of to auoid diuers vices, & to embrace the contrary, which is vertue, as in example, the bearer of the Wolfe, let him beware of rapacitie, for the beast is, *cruoris appetens &c.*

He beareth Saturn, three Belles *Luna*, a canton de Ermyne, Touchinge the colours before depicted in thys coate Armoure, Alciate maketh this signification therof Embl. li. 2. cap. 56.

Index Mæstitiæ est pullus color, vtimur omnes,
Hoc habitu tumulis cum damus inferias,
At sinceri animi, et mentis stola candida puræ:
Hinc sindon sacris, linea grata viris.

Heereby appeareth that blacke is the colour of sadnes, sorowe or heuinesse of harte, whyche moste frequentlye is vsed at the buriall of the deade: But the whyte Robe or garment, is the token of a pure mynde, and soule vncorrupted. and for that cause is moste agreeable for the holye and consecrate to God. To what vse and purpose Belles do serue, is knowne to all men wherefore I do omit to speake here any thing thereof. The saide coate armoure is borne by the name of Porter.



Hee beareth Or, on a bende Gules, three Pollets de Argent. These bendes are to be seene charged in sundrye wise, as for example.

1 Argent

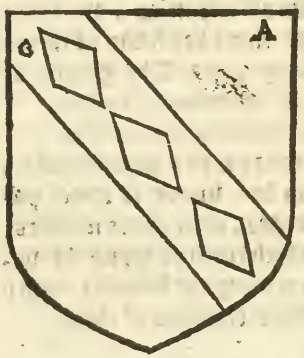
1 Argent on a Bende gules, three Buckes heads cabazed de Or, borne by the name of *Beche*.

2 Argent on a Bende Azure, three Mollets de Or, perced, by the name of *Morby*.

3 Gules on a Bende de Argent, three Trefoiles slipped Vert, borne by the name of Haruye.

4 Argent on a Bende Gules, three Escaloppes de Or, by the name of Astozell.

5 Argent, on a Bende Gules, three Garbes de Orge, de Or, borne by the name of Barley.



He beareth Argent, on a Bende Gules, three Pascles de Or, boyded.

I finde also the saide coate thus varied, from that which is before displayde.

1 hath three Losenges Sables boided, on a Bende de Argent, in a fielde Gules.

2 Beareth Sable, on a Bende de Or, three Losenges of the first boided.

3 His fielde is de Azure, on a Bende Argent, three Losenges Vert, boyded of the seconde. Heare I needed not to haue sayde boyded of the seconde which is Argent, for whensoeuer ye shall see eyther Losenge, Pascle, or other thynge boyded of the fielde, Fesse, bende &c. whereon theye stande, it is sufficient to saye boyded onelye, as the variation of the firste and seconde examples nerte before put forthe, dothe manifest vnto you, if ye note well the blazon of bothe the same.

Hee bearethe Argente, a Stozke Sable, membzed and becked Gules.

I reade the coloure of the Stozke to bee all whyte, saue the tops of his winges: hys bill and legges be redde. It is wzitten of them that they haue no tongues, theye slea all serpentes, in theire age theye bee fedde of theire yong birdes. The Image of them bozne in coate armoure, is the token of Justice.

Of this birde came a Greeke wozde foz a pzouerbe, *Antepelargein*, whiche signifyeth to bee lyke a Stozke, which pzouerbe is to exhozte men to bee kynde to theire parentes, oz to theire maisters, which teach oz bzyng thē vp, requiting the benefite which theye receyued of them.

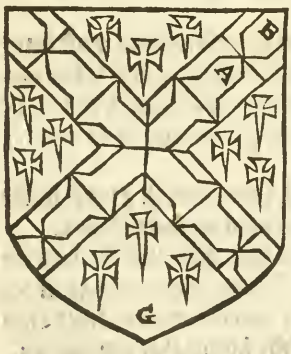
The fielde is de Argent, a Castle triple towered, and v. flowers de Lize Sable, ij. ij. and. one.

What is signifyed by castles and towers bozne in Armes, I haue sufficyently declared before.

The

¶ The fielde is d'argent, on a Cheuron sable, three roses of the firste, and are borne by the name of *Gilbarde*. *Gilbard*

When ye see anye floure borne in coate armoure, ye may indifferently, and wout breache of anye rule, blaze ẏ same by the proper coloure that hee is of, as the Rose, to call it a whyte Rose, whā ye wolde terme it d'argent: and a redde Rose, when ye see it of Gules &c. The Barbes of thys floure haue no vsual woordes in blazon, for that they abide alwaies of theire proper coloure, which is greene: & enuiron the leaues of the floure, as it were gardinge thē from falling.



¶ Hee beareth Gules, a Saltier verrey Argent & Azure, betwene twelue Crosses patie fitche d'or, by the name of *Champernon*. *Champernon.*

The saide Saltier being of the furre called Verrey, is alwaies found to be d'azure, and argent, or els d'argent & azure. For (as maister Gerard Leighe saieth in hys accidence of Armorie,) where the matter is doubtefull, there the mettall hath of righte the preheminence. And I finde a Saltier barrey d'argent & azure, in a fielde gules, borne by the name of *Willington*. *Willington.*

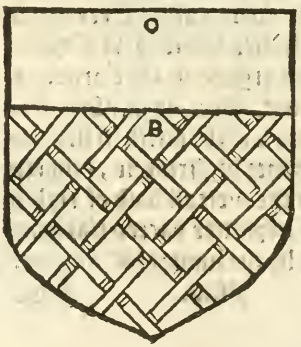
¶ F. Hys fielde is parted per fesse Sable & Ermine, a pale contrecharged of ỹ one and the other, thre Escallop-pes d'argente: and for the difference, a Trefoile slipped d'or.

I finde thys coate blazed otherwise, as thus.

Thee beareth Sable and Ermine partie per Fesse, & contrecolored in 6. quarters, thre Scallops argent in the firste.

Where he saith (in the firste) hee meaneth that the Escalloppes stande in Sable, which is first named in the blazon: and the same I do commende, for that he which vsed hys blazon was an Heraulte, and wel learned in theire mysteries.

These coates thus parted (as aforesaide) are most commendably borne, whan they are charged, but with one token, as in triangle and not with two, which to mothe augmenteth the Blazon, the same abidinge in so manye quarters.



Thee beareth azure, fretie d'argent, a chiefe Gules.

These also whiche folowe are of the like bearinge in order and cõmixtion, with two of the honorable ordinaries.

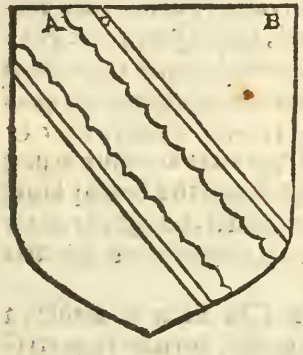
1 Argẽt, fretie, gules, a cheife d'azure, borne by the name of *Curteyn*.

2 Sable, fretie d'or, a chiefe d'ermine.

3 Merte, fretie d'Ermine, a chiefe d'argent.

4 Or, frette d'azure a chiefe d'ermines.
5 Gules, frette d'argent, a cheife d'or.

I here vse in the blazon of these coates (Frette) because they be of more pieces then vsy. according to the rule of maister Gerard Leighe in hys Accidence of armorie, wher he treateth of coates commixte with two of the honorable ordinaries.



The fielde is azure, a bende engrailed Argent, betwene two Cotises d'or, borne by ỹ name of *Forteſcue*. Thys (according to maister G. Leighe hys rule) I haue set forth, for your better instruction, whã to call thys a Cotise, & when to name it a Batune. And of a Bende not cotized in forme aforesaide, take thys one folowynge for example. *Forteſcue.*

Hee beareth gules, a Bẽde engrailed d'or. Thys was the coate armoure of a noble knight named Sir Willi ã Marshall. And as these bendes are seene often thus engrailed, so are they founde moste vsually plaine, in thys wise.

1 Or, a bende sable, borne by the name of *Bonauile*.
2 Argent, a Bende verte, by the name of *Kendal*.
3 Sable, a Bende d'argent, by the name of *Antingham*.
4 Argent, a bende sable, by the name of *Malley*.
5 Or, a Bende dazure, by the name of *Carthorpe*.

He beareth gules, a cheuron betwene 3. Foxes heades rased d'argent. Thys beaste in Latin is called *Vulpes quasi volupes. Est enim volubilis pedibus, & nunquam rectis itineribus, sed tortuosis anfractibus currit: fraudulentum animal, insidiosq; decipiens. Nam dum non habuerit escam, fingit mortem: sicq; descendentes quasi ad cadauer volucres rapit & deuorat.* Let not the bearer of thys coate armoure applye hys minde to deceiptfulnes, and then certes he may beare the same to hys hyghe commendacion, beinge one of the 9. worthie particions, whereof M. Leighe in his Accedēce of armorie maketh mention.

Babthorpe

¶ The fielde is Sable, a Cheurō, betwen three cressantes d'argent, borne by the name of *Babthorpe*.

¶ What a Cheuron is, & also a Cressant, I haue therof sufficiētly before made mētion, yet the saide ensigne beynge one of the most worthie particions, take these also to be of ỳ same bearing, whiche folowe.

1 Gules, a cheuron, betweene 3. cressantes d'or.
2 Argent, a cheuron betweene three cressantes d'azure.
3 Vert, a cheuron betwene thre cressants d'argent.
4 Ermine, a cheuron betwene 3. cressants d'ermines.
5 Azure, a cheuron betwene three cressantes d'Ermine.
6 Or, a cheuron betweene 3. cressants vert.

¶ The

He beareth Sable, a bucks head cabaged de Or, double attyred bert.

The attire of thys Buckes heade, differeth properly for challenge.

The beareth Sable, a frete transuerse in fesse, betwene two Escalloppes, & a crescãt d'or. Thys is a faire coate, & therefore needeth no further commendacion.

¶ The fielde is d'Ermine. 3. Battele axes gules: and is borne by the name of *Denys*. *Denis.*

Thys weapon before displaid, is called *Securis bellica*, and ỳ bearer *Securiger*, which hath bene, and is an office of hyghe credit, especial aboute Princes, & martial affaires. It doth demonstrate authoritie, to committe persons offending the lawes, to the execution of death, for the suertie of ỳ prince, & quietnes of the common weale.

He beareth Or, a Cheuron Checkey Ermin & Ermins, betweene three Hobies sauage volante Sable. This kinde of Hauke called ỳ wild Hobie, especially serueth to kill larkes and quailes, for houering ouer thē, they kepe down on the ground, whiles they, which awaite on ỳ pray do take them. It is to be supposed that from *Thracia* came this disporte of hauking. For *Plinie* maketh mention, that in the partes of Greece called *Thracia*, men and haukes, as it were by a confederacie, take birdes together in this wise. The men spring the birdes out of the bushes, & the haukes soring ouer them, beate them down, so that ỳ men might easely take them, and then dyd the men departe equally the pray with the haukes, which being wel serued eftsones and of a custome repaired to suche places, where being alofte, they perceyued men to ỳ purpose assembled. But (as Sir Tho. Eliot saieth) in what wise, or wheresoeuer the beginning of hauking was, vndoubtedly it is a right delectable solace, & being vsed measurably and for a pastime, geueth to a mā good appetite to his supper, and at the least way withdraweth him from other daliance or disportes dishoneſt, and to body & soule perchance pnicious

Fleetewood.

He beareth Azure and Or, parted per pale Nebule, vi. Barrelets of the one and the other.

This is the enſigne of master William Fleetewood Esquier, Recorder of ỳ noble citie of London.

Hys

His fielde is de Argent, two Barres Sable, borne by the name of Bereto, *alias* Bruerton. *Brereton*

Also *Marton* beareth argent ij. Barres Gules.

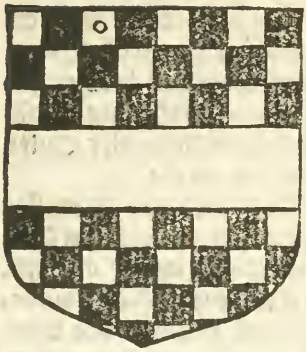
The fielde is Sable a Boares head coped in Fesse, betwene two dartes barwaies, de argent. Histories make mencion, that diuers noble persons haue atteined ỹ greatest part of their renowm for fighting with wilde beastes, as *Theseus* did, whiche was companion to *Hercules*, whoe killed the great Boare called of the Greekes, *Phera*, that wasted & consumed the fieldes of a great countrey. Likewise *Meleager* for sleyng the great Boare in *Calidonia*, whiche in greatnes and fairenes excelled all other Beares: and had slaine many noble and valiant persons. Thus (as I haue ofte saide before) histories do muche further (yea altogether) the true disposinge, inuention, and deuise of all good and perfect armorie, and without the which nothing is exactly done in this art, I dare boldly say, for ỹ defence of histories, loke in Sir Thomas Eliot, his booke entituled the Gouernour. li. 3. cap. 25. fol. 204. pag. 2

Gairgraue

The field of this, is Lozengie de Argent and Sable, three Creſſauntes on a bende, as of the firſte and ſeconde, and is borne by ỳ name of Gairgraue. Of the bearing of Lozengies reade maſter Gerard Leighe hys Accedence of Armorie, where he treatethe of coates comirte with twoe of the honorable ordinaries.

Hee beareth barrie vndee, Sable and Argent, on a ſcocheon de Or, An Eagle diſplaide of the firſte. Thys might be taken for the coate armoure of ſome puiſſaunt prynce, who ſaued the ſame in the waters, that hys enemies ſhoulde not atteine it, as did *Iulius Ceſar*, who at the battaile of *Alexandrie*, on a bridge, beinge abandoned of his people for the multitude of his enemies, which oppreſſed them, when he might no longer ſuſtaine the ſhotte of darts and arrowes, he boldly lept into the ſea, and diuing vnder the water, eſcaped the ſhotte, and ſwamme ỳ ſpace of CC. paces, to one of his ſhippes, drawing his coat armour with his teethe after him, whiche marueilouſly defended him from theire arrowes, ſo as theye bothe were preſerued. This enſigne nerte before blazed, is one of the honorable ordinaries charged.

Hys

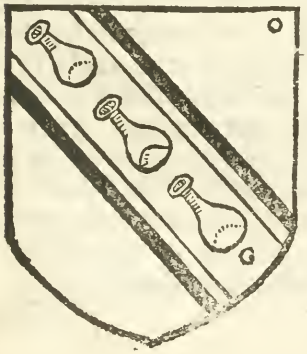


His fielde is Checkeye de Or, and Sable, a Fesse Gules.

The sayde coate is borne by the name of Wynter. *Wynter.*

Also I finde Argent and Sable Checkey, a Fesse Gules, borne by the name of Akelõd *A kelonde.*

The fielde is Sable and Ermine parted per Fesse dented, in chiefe a Reyne deeres head cabaged Dargent. Of such coat armours thus parted, and what this partieyon is called, I haue spoken of before. Master Leighe sayeth thus of suche a coate, that yf you be a gentleman of a first coate armour, and the prince geue you an addicion, it is at your choise if you will parte your owne with the other on this fashion.

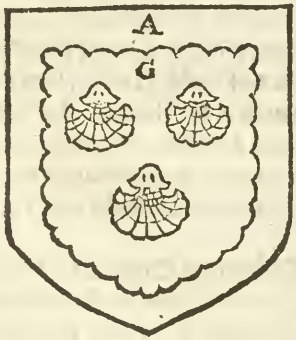


He beareth Golde on a bend Gules, cottized with two cotizes, Sable, three Phials, Dargent, *Isidore* sayeth they be called *Phiale ꝙ ex vitro fiant*, because they be made of glasse. The said coate armor as it is my deuise, so I thinke the same not to bee borne of any in suche order and forme as I haue aboue described.

Furbisher

His field is de Ermine on a Fesse, engrailed betweene three Griphons heds erazed Sable, a Greyhounde courſãt de Argent, with coler Gules and lyne de Or.

These perteined to maſter Frauncis Furbisher of Doncaſter in the county of Yorke, a right worshipful Esquyer, and iuſt Justicer: also when hee liued, hee was one of the Queenes Maiesties honorable counsell eſtablished in the Northe partes: a manne whiche loued righteousnes and truethe, as the fame of the countrey doth worthely reporte of him, to theſe oure preſent daies.



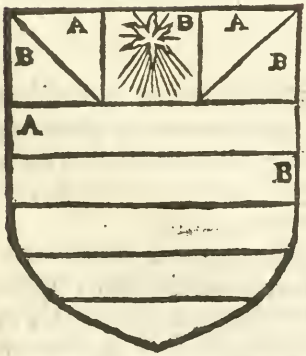
Earle

The fielde is of Gules, three Escallops, and a bordure engrailedde Argent, borne by the name of Erle. Of ſundry borders ye haue example before in fol. 37. a bordure muſt conteyne the fifte part of the fielde, and ſo it requireth, for that it is seene ſo often charged with ſundry tokens, yet I finde in a certaine written boke of armorie, that a bordure ſhalbee no broder then the ſeuenth parte of halfe the fielde, which can not be for the cauſe aforeſaide. Howe a coate bordured, is to be marſhalled with any other, as to be a mariage with any man, or maried to any woman, or if any coate alſo that is bordured be honored with a chief, how it ſhalbe ordered, reade ỳ accedence of armory, wher is treated of. iy. ſundry differences for bretherne.

The

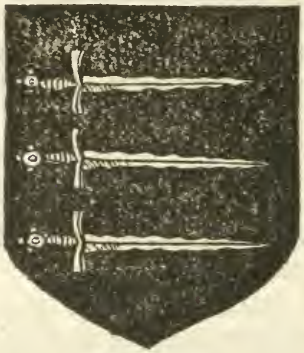
The fielde is vert, vj. Cheurons de argent, betwene. vij. Papilions, Gules. These doth *Isidore* accompt among small birdes, & are cõmonly called Butterflies, in latine, *Papiliones quæ maxime abũdãt florentib' maluis.* They haue ben thought of aũcient time as signes worthy bearing in coate armour, and for creast also.

He beareth Sable, three plates in Fesse, betwene two Combes Dargẽt. The cõbe in latin is called *Pecten*, and is an instrument toothed, and serueth especially to kembe the head. The Barbor cannot lacke this instrumente: and it is an auncient addicyon to armorie.

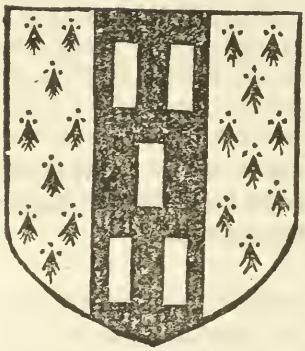


He beareth Argẽt, two barres Azure, in chiefe as ỹ first, one pale betweene two Esquiers bast dextre, & sinistre of the second, a Comete star Or. This starre *Cõmetes* is so called, *eo ꝙ commas luminis ex se fundat.* The latines call these starres *Crinitæ*, because they cast from them flambes in maner of heares, whyche kinde of starre whensoeuer it appeareth, pronosticatethe, eyther pestilence, famine, or warre: Consider of the saide

coate armour, as of coates comirte, and counterecoloured, and yet yee shal finde the same to be very auncient & faire.



He beareth sable, iij. Swordes wauie Dargent, hiltes and pomelles de Or, Alas, it is a greuous fortune, (sayeth *Boetius lib. 2. de conso. Phi.*) as ofte as a wicked sworde, is ioyned to cruel venime, that is to say, venomous crueltie, to lordship. The said swordes wauie, are figured also trãsuers barrewales in the field. The field is de Ermin, on a pale sable v. Billets de Or, 2. 1. 2. These be also very auncient additions to armory, & ennoblithe greatly the coate armes wherin they are borne and therefore iudge of the same with aduisement, for this is an auncient enssigne.



The fielde is de Azure, two winges iointly en Lewe de Argent, oppressed w̃ a barre Gules, charged with iij. Annulettes de Or.

Winges are of auncięt bearing in coate armour, especially if they be of Angels, Pelicanes, Eagles, Swannes or of Rauens, theye bee the greatest succour to foules, to helpe

helpe theire yong ones the rather to pray for their sustenance. In armorye they betoken protection.

The fielde is Sable, a goates heade rased d'argent, triple coroned d'or, gorged with a garlande of vyne proyne.

Thys deuise is straunge, & moche to be meruailed at, cõsidering that the token borne therein, hath hys head adourned *Diademate modo Romanorum Pontificum*. It mighte therefore bee applied to bee th'engsine of some Romishe bishoppe, fraudulently aspiring thereunto, liuyng meetie lasciuously, and therefore deposed worthely. That excellent clerke *Bocatius*, an Italiã borne, in his treatise which he writeth of the fall of Princes, maketh mẽtion of a woman that was pope, and what befell of her, and how she was put downe. The whiche hystorie I wil here set forth as it is translated, or rather metrized out of Latine into our English tongue, by John Lidgate, wher he writeth, that after the miserable ende of many notable prouinces.

¶ Came a creature
Like a Bishoppe rounded & shorne,
And as a priest she had a brode tonsure,
Her apparaile outwarde & vesture,
Beĩg a womã, wherof **Bochas** toke good hede
Like a Prelate shape was her wede.

¶ She was the same that of yore agon,
Vnworthely satt in Peters place,
And was afterwarde called pope Iohn
A berdeles prelate, no heare seene on her face,
Of her birth named was the place,

Magunce a citie not ſtandinge in Itaile,
But on the Rhine, full famous of vitaile.

¶In her youth & in her tender age,
Forſooke her kinne, & in eſpecial,
Caſte ſhe wolde for her aduantage,
Gyue her to cunninge, bodie, harte, & all,
And in the ſciences called liberall,
In all ſeuen by famous excellence,
By great ſtudie ſhe had experience.

¶Her name couth in manie lande,
To ſhewe her cunninge firſte when ſhe began
Serching prouinces came into Englande,
No wighte ſuppoſing but that ſhe was a man
Came to Rome, her ſtorie tell can,
Taughte Grammer, Sophiſterie, and Logick,
Red in ſchooles openly Rhethorick.

¶In the time of Emperour **Lotharie**,
After the death as made is mencion
From mine au?hour, if I ſhall not varie,
That the pope which called was **Leon**,
The ſaide woman by election,
Iſtalled was no wighte ſuppoſing than
By no token, but that ſhe was a man.

¶The boke of ſortes after that anon,
Of auenture turned vp ſo downe
She was named & called Pope Ihon:
Of whoſe natural diſpoſition,
Fell by proceſſe into temptacion,
Quicke with child, the houre came on her thã,
was deliuered at Sainct Ihon Lateran.

After

After put downe for her great outrage,
I will on her ſpende no more labor,
But paſſe ouer all the ſurpluſage.
Of her liuing, and of her great errour.

Of this monſtre, it needeth not to ſhewe any further ſignification, the matter whereupon it dependeth, beynge knowne to all that be chriſtians, and whiche abhorre the tranny of that Romiſhe Sea. But note heare, touchinge the ſaide tripled Crowne, wherewith the Goates head is enſigned, I reade, that the kinge and people of that famous citie in *Indie* the more, called *Calechut*, woorſhip the deuill in a wodderfull and horrible forme, moſte lothſome to be recited, and hauing a Diademe on his hed, as the popiſhe prelates vſethe, and that whiche is more, *Ternis inſignitur cornibus*. And this deuill hathe alſo hys prieſtes called *Bramini*, whiche do make cleane and take awaye the ſpottes of his bodie with Roſe water and ſuch odiriferous licour, and perfume him kneelynge) *variis odoramentis*, yea with euery thing that ſauoreth well: and many moe other deuilliſhe ceremonies, whereof yea may read in the Coſmography of Munſtre, *lib. 5. de terris Aſiæ maioris*.

Nowe to conclude, of all the other ſignes, the whiche are to bee founde or ſeene in armes, as of beaſtes, foules, fiſhes, ſerpentes, trees, flowers, leaues, and other maruelous tokens quicke and deade, I can not declare here, there be ſo many of them, but ye ſhall knowe generally, that for all the armes the whiche lightly anye man hathe ſeene in his daies, yee haue rules and examples in this woorke, ſufficient as I beleue to deſcribe and blaze any of them. Therefore take heede to the inſtructions aforeſaide, if ſo be they be not a generall doctrine, yet ſhall they profit you in this arte greatly: and perfect you much in the prices and tokens of armorie.

¶ A Rule or table declaring how coats of armes *may be augmented, multiplied, deuided and parted.*

1 Beareth Sable, a Pollet de Argent, by the name of *Penhurste.*

2 Beareth Sable, two Pollettes Dargent, perfed in chiefe.

3 Beareth Sable, three Pollets de argent. perfed.

4 Beareth Sable three Pollets de argent, perfed, in fesse.

5 Beareth Sable, three Pollets de argent perfed, in pale.

6 Beareth Sable, 6. Pollets de argēt perfed, in Crosse.

7 beareth Or, on a Fesse Sable, three Pollets de Argent, perfed

8 beareth Or, on a pale Sable, three Pollets de Argent, perfed.

9 beareth Or, on a plaine crosse sable, fiue Pollets de Argent perfed.

10 beareth Sable a Fesse betweene. ij. Pollets de Argent, perfed.

11 beareth Sable, a pale betweene two Pollets de Argent perfed.

12 Beareth Sable, a plaine Cresse betwene fower Pollets de Argent, perfed.

13 Beareth Or, on a bende Sable, iij. Mollets de Argent, perſed.

14 Beareth Or, on a bende ſiniſtre, Sable, three Mollets de Argent, perſed.

15 Beareth Or, on a Saltier Sable, v. Mollets de argent, perſed.

16 Beareth Sable, a bende betweene two Mollets de Argent, perſed.

17 Beareth Sable, a bende ſiniſtre, betweene two Mollets de Argent, perſed

18 Beareth ſable, a Saltier betweene foure Mollets de Argent perſed.

19 Beareth party per pale Sable and Argent, a crosse Furthe of the one and the other.

20 Beareth party per Fesse Sable & Argent, ouer al a crosse Taue transmuted of the fielde.

21 Beareth quarterly Argent and Sable, a crosse Flurte, contrechanged as the fielde.

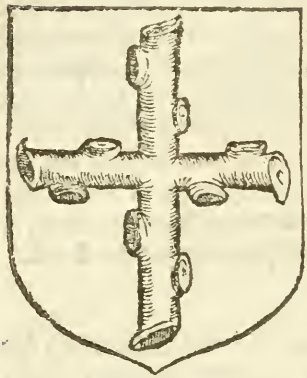
22 Beareth party per bende, Sable & Argent, three crosses botonie, *de le vn et le auter*. Likewise partie per bende sinister, is to be blazed.

23 Beareth party per Cheuron argēt, and Sable, three Crosses patie fitchie contrechanged of the fielde.

24 Beareth partie per pile in pointe Sable and Argent, a long crosse ragged and couped de Or.

This endeth the second boke entituled the armorie of Honour.

¶ The thirde boke entituled of Cotes & Creſtes.



THys ſigne of the Croſſe, wherof I haue ſpoken ſo moche in my Boke entituled the *Armorie* of honor, & with the whiche ſigne the moſt auncient anethors, who write of the deſcription of thynges Armoriall, ordre the begynnyng of their workes. I can not therfore, but folowing theire trade, take the beginning of thys my rude Booke, entituled, *of Cotes* and *Creſtes*, with the ſame marke or ſigne: the whyche, as it was moſte miraculouſly ſene of *Conſtantine* the great, in hys conflict agaynſt *Maxentius* the Tyraunte whome hee ouercame, and therefore. *Magni cognomen meruit, Chriſtumq; ab omnibus coli præcepit*: So the ſame ſigne was vſed of the .F. kynge, named *Philippus Auguſtus*, agaynſt the Turke, and enemies of the Chriſtian fayth. And in diuerſe erpedicions againſt them, the ſigne of the Croſſe hath bene ſeene in the very elemente, yea, of dyuerſe noble Prynces, yet in diuerſe colors, and formes, in eſpecially of the valiaunt kynge and pryncе, our firſt Rychard of Englande, *Cor leonis cognomi-natus*, who beyng at Donſtable, whan hee prepared hym ſelfe towards hys iorney *ad Hieroſolymitanum bellum*, ſawe at noone days in ỹ ayre, a croſſe, *& in ea imaginem hominis pendentis*. Wherfore, the ſigne of the croſſe hath bene taken to bee borne in ſondrye wyſe of moſte noble kynges and

Croſſe humet tie vagnelet.

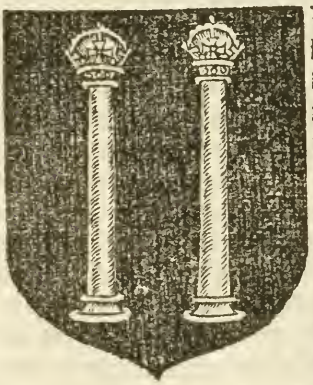
Conſtantyne.

K. Phillippe Auguſtus.

Polid. Vergil. lib. 14.

puiſſant p̄ynces, yet thys Croſſe here, hath bene rare ſene borne, beyng bumette, and ragueled, notwithſtandinge it is of honorable bearing, to whom ſo euer the ſame ſhulde bee aſſigned. It is no otherwiſe framed or hewne but of two trees, the bowes roughely cut of.

The Lyon Rampante on a Croſſe Croſſelet ragueled fitche, is here placed as a Creſte for the ſayde cote armoure, all vpon thys Poeſie or Apotheg-me, *fugiunt crucem tenebræ*: the whiche forme, I (for the moſte parte) vſe here to ſtãde for the wrethe or torce, in that the ſame woordes haue relacion, to the thynge borne and ſcene.



Here is ſcene in this field Sable, two *Columbes*, or *Pillors*, d'Argent crowned. Thys myght bee th'enſigne of ſom prudent and valyaunt kyng, who hauing his cõmon weale and vaſſals vtterly impoueriſhed and decayde, did by hys Iuſtice & pietie, twiſe releaue and ſuſteyne the ſame from decay or falling, for this cauſe, Kynges, *apud Græcos*, are called *Baſilei*, becauſe *tanquam Baſes populum ſuſtinent*, and therfore *Pillors* are enſigned with *Crounes*, as ye here may ſee. *Quanto enim quiſq; magis præponitur, tanto amplius pondere laborum grauatur.*

Iſid. lib. Etimolog. 9. ca. 3.

This

Thys cognizance, a Lyons heade gardāte, crowned with-in a garland of Laurell, dothe playnely shewe hys regall admonishement, where he saieth.

Rex eris, si rectè facias,

An olde Prouerbe.

A kyng thou shalbee of might,
Yf thou do, that which is right.

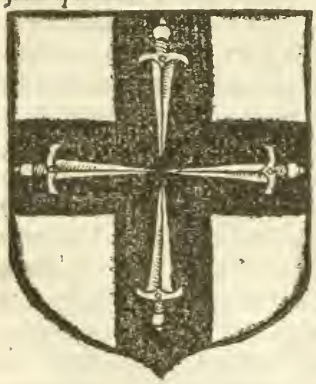
Si non facias, non eris.

Yf thou doest not that truely,
Reigne thou shal not certainly

To these agree *Horace* hys saynges, in hys firste epistle of hys firste boke, *at pueri ludentes, Rex eris aiunt,*

Si rectè facies.

And meruayle not of the Laurell garlande, beyng a remedye agaynst poyson, lyghtening, &c. In warre also bozne, it is a token of peace and quietnes. *Perpetuo viret, Sacra ſie Apollini.*



Thys coate Armoz hath 4. armyng swozdes on a playne Crosse, all poynete to poynete crosseways, and is the firste oz chefe honozable ozdinary charged. A cote of great excellēcie, foz the *swoꝛde* is a regall weapon, wherewith kynges doe Justice, manteyne peace, and subdue vice. And it is pzopzely called in Latyn, *Gladius, ꝙ gutam diuidit*, id est, *cernicem ſecat*

Sworde.

Iſid. lib. Etymo. 18. cap. 6.

And becaule it cutteth ỹ heade from the shulders, foz that purpose (saythe *Isidore*) it was firste made. *Nam cetera membra ſecuribus magis ceduntur, collum gladio tantum.* God graunte that it maye bee moze seuerely vsed, agaynst all rude rebels, and tyzannical trayto-

Iudges.7.

foꝛs: that we may crie to hym with our moſt noble Gedeo of Englande, agaynſte thoſe Madianites. The ſwoꝛde of the Lord, & of Gedeon. Then ſhall the rablemente of thoſe ragged and ruffyan runnygates flee, & be delyuered with their two curſed Capteynes *Oreb*, & *Zeb* into the handes of a daughter of Iſrael, who ſhall choppe of theire heades on the Noꝛth parte of the water *Thamys*, to her great renome, and to the honoꝛ and gloꝛye of the moſt hygheſt.

Perſey & Nevell &c.

The Clubbe is a weapon often vſed of men in the tyme of theire ſoden inſurrection, and boꝛne when theues and felõs are arreſted oꝛ apprehended, & is a cruell weapon amongſt vnarmed men, foꝛ vpon whõ with violence it lyghteth, hee can not abyde the ſtroke therof: but eyther is ſlayne, greuouſly hurte, oꝛ maimed. It is a warlik weapõ, & peace there is none where it is handeled. But yet thys Clubbe here, is enſigned wt a marke of peace, foꝛ it is bounde about with Oliue, which foꝛſheweth a token of peace, and ſtandeth vpon a Poeſie agreable thereunto. That peace is better than foꝛce. *Oliua, ſacra eſt Minerue.*

Here

Here is deſcried in the fielde of thys cote Armour a Beare bulned with a troncheon of a ſpeare, whoſoeuer did this acte to the Beaſte, was a man of a rare and meruelous ſtrength. I reade in the boke of kynges, that kyng *Dauid*, father to the peaſible & moſt prudent kynge *Salomon*, whan hee offered hym ſelfe to go, and fight agaynſte the huge and myghtye champion of the Philiſtines, *Goliath* by name, king *Saul* thought hym not able to deale wᵗ ſuch a Gyante, who was a man of warre, euen frō hys youth, and *Dauid* but a child, & of ſmall groeth, yet he aunſwered the kyng *Saul* in this wiſe. Thy ſeruaunt kept hys fathers ſhepe, & there came a great Beare, & after a Lyon, & toke a ſhepe out of the flocke, & I purſued after hym, & he fiercely aſſalted me, being al together vnarmed, and I ſmote him, & toke it out of hys mouth, & when hee aroaſe agaynſt me, I caught hym by the berde, and ſlue hym, & ſo thy ſeruaunt hath ſlayne ẏ Beare alſo. And as thy ſeruaunt ſlue them, ſo truly ſhall it be done with thys vncircūciſed Philiſtine: whom in ẏ name of ẏ lorde of hoſtes, he ſlue at the firſte encountre, wᵗ a ſtone caſt out of a ſling. Thus of what prowes *Dauid* was in armes, and how valiant and good a capteine in battle, it may ſufficiētly appere to thē that wil reade hys noble actes & atchieuances in the bokes before remembred. *Kinges. 1. 17. c.*

The Lyon here alſo figured rampante vpon an harpe, doth ſhewe the regalitie of the ſaid

King *Dauid*, & hys excellẽcie in playyng vpõ ỹ inſtrumente.

Thys Lyon can not wel abide the field, wherfore? becauſe ye woulde take hym to bee a cowarde, not ſo: in that, hee is ſimple, gentle, and meke of nature, hee hathe therfore more neede of wynges to flye. Yet the bearing of ſuch an enſigne is noble, and conteyneth in it ſelfe an hyghe myſterie.

A Prynce geeuen to vertue & godlynes, can ſeldome eſcape th'aſſaultes or malignities of hys own vaſſalles and ſubiectes, wherfore ſuche hys innocencie flyeth vnto the heauẽs, and there purchaſeth an immortall Crowne, for that earthely, whyche woulde haue periſhed, to the confuſion of his enemies, and th'aduancement of the glorye of the hyghe God. The clinging of the ſayd Lyon hys tayle betwen hys legges, ſheweth that he ys not very fierſe or cruel, but is voyd of al ſpoile & rayn.

Thys floure hath hys pryce, next ỹ Roſe before all others, for hys beautye & clerenes, & is called in latin *Lyllia*, an herbe (as *Iſidore* ſaieth) of the color of milke for ỹ moſt parte, wherof it taketh his name *quaſi Lyoly.* whoſe whitnes although it bee in his leaues, yet within there ſhyneth ỹ color of golde. It ys writtẽ ỹ the roote of this floure miniſtred in medecyne, ſomtyme bringeth preſente death, & ſom other wayes, it ſpedely reſtoreth lyfe alſo. Therefore in it is both death and lyfe, agreyng to the Apothegme or poeſie thereon enſigned.

After

After ỹ partitiõ of thys fielde, what are ſeene therein, moue a queſtiõ in Armorie, whether the *Saltier* and hys partition, or the *floures* deuided by the ſame, ſhuld haue the dignitie in thys Coate Armoure. It is to bee thought, ỹ ſaltier ſhuld obteine the prehemineñce, becauſe hee holdeth the 5. parte of the field, and that it is ſo moche honored by hys partitiõ. I will not here diſſolue the node, ne yet maye not, but referring the ſame to the great maſters of theſe myſterues, I will partely declare my ſimple iudgement therein: that ỹ floures being of ſuche prife ought to haue ỹ Royaltie & preheminẽce in ỹ fielde (although they growe, they I ſaye) beyng Lylyes, like ſwordes, whiche, (as dyuerſe writers affirme) betoken to the bearers thereof perſecution or punithment (becauſe they haue their ſpringing frõ a roote of moche vertue, vnto a flouze of excellent beautie and ſoueraygnetie) they beinge alſo redolent, thother dead, and of no ſauoure.

Thys mollet in no wyſe may be taken for a Sterre, becauſe it is already fallen from the firmamẽt, or the ayre. And Sterres (ſayth *Iſidore*) are ſo called of ſtãding. *Stellæ dictæ a ſtando*, becauſe they ſtand firme in the firmament alwayes, and fall not. *Nam q̃ videmus è cælo ſtellas quaſi labi, non ſunt ſtellæ, ſed igniculi ab æthere lapſi: qui fiunt dum ventus altior à petens, æthereum ignem ſecum trahit qui tractu ſuo imitatur* *Iſid. lib. Ety mo. 4. ca. lxx.*

imitantur ſtellas cadentes. Nam ſtellæ cadere non poſſunt. They are vnmouable, *& cum cælo fixæ feruntur.* They are frequētly borne in armes, and that to good reſpectes and conſideracions to the Heraultes well knowne. Thys Mollet here ſeene, is for difference perſed, on a ſcrowe of the wordes apparante, that wiſdome, or to be wiſe, is from heauē. Deuyns can beſt iudge what that Poeſie meaneth.

Here nedeth not to ſpeake anye thing of the bende charged in thys fielde, either of the *Canton*, for that I haue ſufficiētly geuē of them examples, in my boke entituled, *Th'Armorie of honor.* But the *Cinquefoyles* deuided by reaſon of ẏ ſayd Bende, are to bee conſidered well of, becauſe they do not onely beautefie the fielde of the ſayd cote Armoure, to ẏ ſight of the beholder, but alſo doe much encreaſe and augmente hys worthynes & renoume, who is the bearer: and ought to be a man ſure & perfecte in all hys ſences. The *Cinquefoyle* of the *Greckes* is named *Pentaphyllon*, ſo called of the nōbre of hys leaues. *Vnde & eam Latini quinquefollium vocant:* becauſe it hath fiue leaues. *Iſidore* ſayeth, that it ys an herbe ſo precious or cleane, that it was wonte to bee applyed of ẏ gētles, to the purification & adourning of their Temples.

Gregorius Nazianzenus.

The hande here is figured, holding a penne ful of ynche. But the hande of *Valens* th'emperour, at what tyme hee had wzitten

written many letters about the exile or banishment of S. *Basill*, and yet could not finish the same: The penne it selfe yelded thre tymes no vncke, notwithstanding hee woulde not refrayne from hys wicked ordynance and decree, or from subscribing to the same, before that a great quakyng and tremblyng dyd apprehende hys hande, wherewith beyng hastely taken, and stricken with great dreade, hee than immediatlye rent in pieces with hys owne hande, whatsoeuer before hee had begonne to write. Therefore, *Contra diuinam poteſtatem, nihil poteſt humana.*

In thys fielde are to be sene twoo of the greateſt *Planettes*, whiche almyghty God of hys infinite goodnes made & created with all the reſte, chefely for mans vse & profit. I meane aboue all other Planettes, the *Sunne*, and the *Moone*, to be for vs hys creatures, as perpetuall bright Lampes & cādles: th'engenderers, breders, norishers, & comforters of all lyuyng thynges (that are made of the lower elementes, in thys inferiour worlde, both for the daye and for the nyghte. But here th'one is obscured, th'other also hath changed her lyghte, according to the saiynge of the Prophete *Iohell*. In the laſte dayes, the *Sunne* shalbe turned into darkenes, and the *Moone* into blood, before the great and notable day of the Lord shal come. The *Sunne* and *Moone* also (sayeth the sayde Prophete) shalbee darkened, and the Sterres shall withdrawe theire lighte. *Iohell. 2. & 3.*

Whan Christe suffered hys passion, there was darkenes ouer all the earth, from the firſt vntill the ninth houre: *& obſcuratus eſt Sol &c.* Which was noted of *S. Dionyſe Areopagita*, being than in *Aegipte*, who seyng the *Sunne* (*Praeter naturæ ordinem obſcuratum*) sayde: *Aut Deus naturæ patitur, aut* *Luc. 23.* *Iſid. lib. 7. Etymol. ca. 12.*

aut mundi machina diſſoluitur.
The bearer of ẏ ſayd cote Armoure, oughte to haue good conſideracion, and to be myndeful of the laſte dayes.

The Egles heade & winges within a crowne on the *Apothegme* apparante, maye congruently ſtande for a Creaſte to the ſayd cote Armoure, as the learned can quickelye iudge thereof, *Chriſt* was called *Aquila*, (*propter & poſt reſurrectionem ad aſtra remouit.*

I beynge on a tyme in the South parte of Yorkeſhire, at an olde decayde Towne, called Bawtrye, within thre myle of the Queenes Maieſties honor of Tyckehyll, and walkyng nyghe the church, there I eſpyed on the out ſyde therof, the forme of an Eſcocheon, and for that I was not able to ſee what tokē was borne therin, hauing acquayntaunce in the Towne, I called for the keys of the Church, whiche was delyuered to one Charles Morton Eſquyer, dwelling

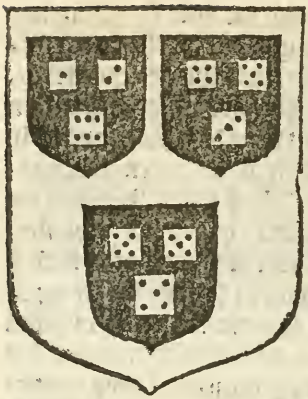
Morton.

dwellyng therby: who goyng with me into the Churche, (after a fewe prayers sayde) I sought out for the saide escocheon, whiche I founde, and therein displayed quarterly, Gules and Ermine, two Goates heades rased, argent on the firste, & last quarter, beyng in very dede (as manifestly appeared) the cote Armour of the sayd Esquiers aūcetors, whereof presently I toke a note, which taken, he asked me whether the same were not two cotes quartered, meaning the quarters Ermyne, to bee a cote Armoure of it selfe. I aunswered hym, (with aduertisement to haue the kyng at armes of that Prouince aduise therein) that my opinion was, that it was but one cote onely, notwithstanding the sayde quartering therof. And so I thincke of thys aboue-saide, where ye maye see quarterly Ermynes and Gules, two Lyons rampante Argent, on the seconde and thirde,

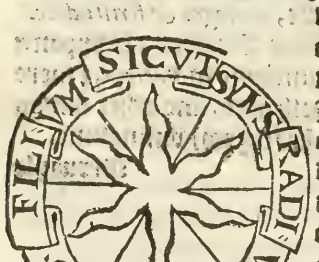
deuised all contrarye to ỹ sayd Morton hys cote. And euen as I thought firste of th'one, so do I yet of the other, *videlicet* both of them to bee but single cotes. But here is sene an noble charge, whiche is a Lyon. Christ was compared to that noble beaste, *pro regno & fortitudine.*

Thys Gryphon, is bypon a mountayne in *Bactria*, & there kepeth gold, and other things (as hee sayeth) vnknowne.

Peruayle



Meruaile not of thys ſhelde, wherein is three eſcocheons, charged with ſondrye chaūces of the Dice. Nor take not hym to whom ſuch a cote ſhuld bee aſſigned vnto, to bee a player at the dice: for theire is here by this deuiſe nothing leſſe mēte. But rather an earneſt and perfecte rule and tokē to eſchue ỹ inconueniences that happē to them, which ſome tyme cōſume or waſte, yea, and hazarde all their whole patrimonies and ſubſtance, at the franticke & folliſh playe of the dice. I meane, that as the playe is but foliſhe of it ſelfe and vayne, ſo are the players therof franticke and Bedlem. Therfore, ſuch an one as ſhoulde poſſeſſe theſe enſignes, vtterly deteſted the vncertayne chaūces of ſuch ydle games, and doth diligently ſtudye, both to gouerne hymſelfe well and diſcretly, as alſo the landes and goodes committed and left vnto hym, by the great prouidence and induſtrie of hys auncetors. Oh, woulde to God the ſame lawes were in thys Realme nowe in theſe oure dayes, as was among the Gretians, & eſpecially ỹ Romaynes in olde time: whereof here I purpoſe not to entreate. But of the prohibitiō of playyng at dife, note what *Iſidore* ſayeth, in hys 19. boke of Etimologies ca. 68. *Ab hac arte fraus & mendacium atque periurium nunquā abeſt: poſtremò & odium: & damnarū: vnde & aliquādo propter hec ſcelera interdicta legibus fuit.*



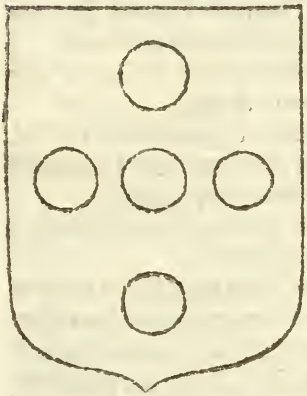
Thys Sterre with the ſonne beames,

beames, conteaneth in it a myſterye of the incarnacion of our ſauiour *Ieſus Chriſt*, as is red in a proſe of the church.

Sicut ſydus radium, profert virgo filium, pari forma,
Neque ſydus radio, neque mater filio fit corrupta.

The whiche, is thus metrized.

As the ſterre ſheweth forth the Sunne beame,
So was a chylde borne of a virgin cleane:
Neyther with the ſonne beame is viciate the ſterre,
Nor yet by the bearing of a ſonne, the mother.



Here in thys field, Azure is to be ſene, fiue *Plates* in croſſe, Theſe are to be taken for perfecte money & good, although they be not ſigned or ſtamped with the image or ſtyle of any prince, and although they bee not ſo marked, yet they are money, and ought to be ſo called (as *Iſidore* ſayeth) whileſt therein is no fraude or deceite in *Mettal*, or *weighte*. And *coyne* it is to bee called, whā it is enſigned with the name & ymage of the Prynce of that realme, for whome purpoſely it ſerueth. Some do writte that kynge *Ninus* did firſte inuente the coyning of moneye, others *Phælon*, or the *Aeginites*. But among the Latynes, *Numa* kynge of the Romaynes did firſte marke the ſame with the image and title of hys name: of whom alſo it tooke the name in Latin, *Numus*, for money or coyne: ſome doe writte thys woorde with a doble *M*. It was a Lawe among th'Egyptians, that who ſo had clipped their coyne (wherby the roundenes thereof was defaced, eyther forged it,

Moneta.

Numiſma.

Numus.

or

or countrefaicted the ſtampe, or abated with filinge the weighte thereof, ſhoulde haue both hys handes cut of: that ſuche parte of the bodie as had treſpaced, myghte for euer beare the puniſhment due for ſuche offence: and that all others takyng warnyng by hys example, might ſhonne the like. Plates, in cote Armoure, are of verie auncient bearinge.

The *Swanne* is of all birdes moſt whiteſt, of a ſhyrle voyce, and ſingeth moſte ſwetely towardes ỳ time of hys death, as it were to bewaile hys departure and buriall. *Ouid.*

Dulcia defleta modulatur carmina lingua.
Cătator Cygnus funeris ipſe ſui.

The Swanne doth tune, with mourning breath,
Moſt pleſaunt metres, before hys death.

He is a gentle and quyet birde, Hys mortall enemye is ỳ Egle, *cui tamen fortiſſimè reſiſtit*: and therefore hee deſerueth ſuche iuſte rewardes, wherewith hys heade is here adorned, agreable alſo vnto hys nature. They are conſecrate to *Apollo, ob præſagium finis*, becauſe hee diuineth, or conieccureth whan hee ſhall dye.

Deni-

¶ Deuiſes heroiques, of the twelue labours, perfourmed by Hercules.

1. I wil not here ſpeake how well thys Lyon is differēced, but of his regalitie in ỹ fielde, ſtanding in the worthieſt mettall of all other, gouerned of the *Sunne*, & ennobliſhed with the gemme *Topazion*.

Thys is a regal Lyon, and a myghtye, for he occuppeth the fielde alone: and therefore hee worthely deſerueth ỹ name.

The firſte of the twelue labors whiche *Hercules*, ſonne of *Oſiris*, and king of *Egypt*, called *Hercules Libyus* performed, was (as *Diodorus* writeth) the ſlayng of a Lyon in ỹ wodde *Nemea*, that farre excelled all other Lyons in greatnes, whiche mought not be ſlayne with mettal or ſtone. Wherfore he was conſtreyned to kyll hym with hys handes.

2. Of the killing of the monſtre *Hydra*, whiche was hys ſeconde labour, I haue ſpoken ſomwhat in my boke, entituled *th' Armorie of honor*. But yet here is to bee ſeene the Icon of the ſayde monſtre her heade, as neighe as I coulde coniecture the forme thereof. For *Iſidore* calleth her a Dragon of manye heades, and ſayeth that in Latyne, ſhee is named *Excedra*, *quòd vno caſo tria capita excreſcebant*: becauſe ſayeth hee, that whan one

one was ſtricken of, there did eftſones ariſe thre other heades. *Sed hoc fabuloſum eſt. Nam cõſtat Hydram locum fuiſſe*
Iſid. lib. Ety. mologi. cap. 3. *cumentem aquas vaſtantes vicinam Ciuitatem: in quo vno meatu tum clauſo multi erumpebant. Quod Hercules videns, loca ipſa excuſſit, & aquæ clauſit meatus. Nam Hydra ab aqua dicta eſt.*

3 Whoſoeuer atchieued thys Boze, deſerued the beaſantes, yf they had bene talentes.

Hercules hys thirde labour (taken foz the common profite of mankynde) was the taking of the great Boze of *Erimanthus*, which waſted the coũtrey of *Arcadia*, & all people dzadde hym: but finallye *Hercules* toke him on liue, and bearing him on his ſhoulders, bzought hym to kyng *Euriſteus*.

4 *Centauri*, were a people in the Countreye of *Theſſalye* whome the Poetes feyned to bee the one halfe like a man, & th'other like an Hozſe.

The fowerth labour, which *Hercules* (of hys incomparable ſtrength) perfozmed, was the Battle, whiche hee had alone with a great nombze of thoſe men called *Centauri*, that were of great ſtrẽgth and ſwifte as hozſes. *Centauris, id eſt hominibus equo mixtis ſpecies vocabulum dedit: quos quidam fuiſſe equites Theſſalorum dicunt. ſed pro eo q̃ diſcurrentes in bello, velut vnum corpus equorum & hominum viderentur: inde Centauros fictos aſſeruerunt. Iſidor. lib. 11. cap. 3. Etymol.*

5 Take

5. Take not this to be the Hart that *Gaguyne* in his Chronicle maketh mention of, which the Frenche king *Charles* the firſt of that name, when he was hunting in the woode *Siluanectum*, did finde, & tooke with a braſen coller about his necke, wherein was this inſcription: *Hoc Cæſar me donauit*. But take this as the fifthe atchieuemente of the laborious *Hercules*, whiche was the taking of the greate Harte in runninge, that for his ſwiftneſſe had his hornes gilted.

6. *Iſidore* ſaithe, that ỹ byrdes named *Stymphalides*, are ſo called of certaine Iles in Arcadie called *Stymphali*, where are great plentie of them: and affirmeth, that they are *Pelagi volucres*, byrdes of the ſea, and moſte frequent thoſe Iles. Againſte theſe byrdes *Hercules* vſed Dartes, and deſtroyed them, becauſe they conſumed the fruites, and grayne of the Countries adioyninge. And this was the firſte labour that he perfourmed. This *Stymphalie* here, I haue cauſed to be figured volante, with a Garbe, agreable to his nature. Theſe byrdes are ſuppoſed to be ſo bygge, that they ſhadowe all the Sunne beames.

These Bendes sinister bendadie, or waterie, maye forshowe some notable deuise, or enterprise done by force, violence, or rage of the waters when they were turned, altered, or otherwise broken outs of their olde & woonted course. The seuenth of *Hercules* his labours, was the making cleane of the Hall of *Augeus*, beinge full of donge, the whiche by his wisedome, and policie he performed, bringing the Riuer *Pygnio* through the Hall. Which by the swifte course of the streame, in one day carried awaie the donge without any reproch to *Hercules*. It maie also be thought, that the bearer of suche, or like Cote armour, had donne some greate enterprise vpon the seas, worthy of perpetuall commendation.

This Bull is figured of colour blacke, hornes & hoofes redde, a Coller of the beaste of Armonye, with a Chaine of golde. Howe well he is differenced for chalenge, make no regarde thereof. The Symbole, or deuice, proceedethe of *Hercules* his eighte atchieuemente, whiche was the bringynge of a bull from Creta, into Greece, drawinge him alonge the sea.

9. *Hercu-*

9. *Hercules* his ninth notable laboure, whiche Poetes write of, that he perfourmed, was the takynge of *Diomedes* kinge of Thracia, and caſting him to his horſes, who feeding them with mans fleaſhe, was hym ſelfe of them deuoured. And after *Hercules* breakinge thoſe wilde horſes, & makinge them gentle, brought them to *Euriſtheus*. This *Euriſtheus* was a kynge of Greece, & enimie to *Hercules*, whiche commaunded him to doo moſte of his enterpriſes.

10. The tenthe of *Hercules* his labours, whiche he atchieued, was his voyage into Spaine, and fleatinge of *Gereon* and his ſonnes, and takinge the great kyne, which he gaue to a kynge in that countrie, who continually afterwarde did yearely offer in Sacrifice to the honoure of *Hercules*, one of the Bulles, that came of thoſe kyne.

11. The going downe into hell of *Hercules*, and fetchinge thence *Theseus* and *Perithous*, valiante men, and sometyme his cõpanions, is not so greatlye to bee maruelled at, as in that he brought with him in a chayne, *Cerberus* the dogge of hell, haupnge three heades. And this was the eleuenth of the notable laboures, whiche Poetes write of, that *Hercules* atchieued.

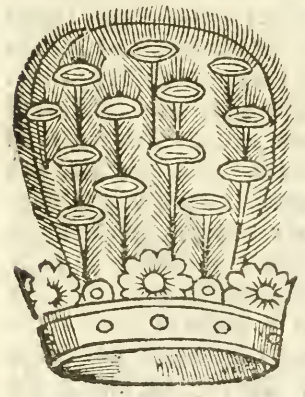
12. Here is to be seene a Dragon, supportinge a tree laden with golden apples. The sleaynge of the terrible Dragon, whiche continually watchinge, kepte the golden apples in the gardens *Hesperides*, and taking them out therof, was the tweluth, and last labour that *Hercules* perfourmed. Some saie, those apples whiche were called golden for the bewtie of thē, were shepe, whose fleeces were of golden colour: and the Dragon signifieth the diligence, and strength of the shepheard which kepte them. *S. Hierome* of the tenth chapter of *Genesis* writeth, that this *Hercules* so often before mentioned, called *Hercules Lybius*, because he conquered *Lybia*, was he which perfourmed the twelue notable labours, whiche Poetes write of, & not *Alcydes*, sonne of *Alcmena*, who also was named *Hercules*.

Polycrater

Polycrates was amonge the *Samians*, a tyran ſo fortunate, that he neuer ſuffered any aduerſitie or griefe. Wherfore, he at the laſte dreadinge the chaunge of fortune, hauinge a Ringe with a ſtone of excellente value, did caſte the ſame into the ſea, to the intente he woulde ſuffer ſomme diſpleaſure, and ſo ſatiſfie fortune. But a fyſhe deuouringe the Ringe, was ſhortely after taken of a fiſher, and giuen to the kinge for the greateneſſe of the fiſhe: whiche beinge opened, the ſaide Ringe was founde, and broughte to the kinge, wherat, as well he, as all other about him, marueiled. Soone after the ſaide tyran was taken of *Orontes*, a Duke among the *Perſians*, and hanged. *Sic blandimenta, ſplendoruc fortunæ (quę mundus hic paſsim pro fœlicitate ducit) nec certa, conſtantiaue ſunt, aut diuturna: ſed quo fulgentior apparet, eò verò facilius, ac celerius, quemadmodum & natura fragile vitrum, lædit ur. Et iuxta comicum, fortuna vitrea eſt, qua cum ſplendet, frangitur.*

Strabo.

Paradin, Symbo. Hero. Fol. 50.



Argus, whome the Poetes faine, that he had an hundred eies, whereby was ſignified his wiſedome, & circumſpection, had appointed him by *Iuno*, the keeping of *Io*, whom ſhee had transformed into a Cowe. But *Mercurius* (beinge ſent by *Iupiter*) with his ſweete Harmonie brought *Argus* on ſlepe ſlewe him, tooke *Io* from him, and brought her into Egypte. Then *Iuno* tooke *Argus* eyes,

Auis Iunonia.

and ſette them in the Peacockes tayle, wherfore the Peacocke is conſecrate to *Iuno*. When he hathe loſt his tayle, whiche happeneth once in the yeare, as all aſhamed, hee ſeeketh where to hide him ſelfe, vntill it growe againe. He liueth twentie fiue yeares. The Peacocke, and the Doue loue one an other.

Iſidor. li. Ety. 12. cap. 6.

This Fiſhe in Latin is caled *Mugilis*, a ſea fiſh, of al ſkaled fiſhes, moſte ſwifte. *Nam vbi diſpoſitas ſenſerit piſcatorum inſidias, confeſtim retrorſum rediens, ita tranſilit rete: vt volare piſcem videas*. He is of coloure white, they are ſo deſirous eth kind of ỹ other, that when fiſhers haue taken the Males, and tyed them to a lyne, and let them downe into the ſea, al the Females, when they perceiue the Male, doo gather together, and comminge to them, are taken in the nettes. They are taken aboute *Narbon* in Fraunce, and are called *Muges*, in the ſingulare number a *Muge*. This fiſhe maye with moze congruence be bozne in Armes, then many others, bothe foz his celeritie, & the mutuall loue whiche eche kind beareth to the other.

Harte.

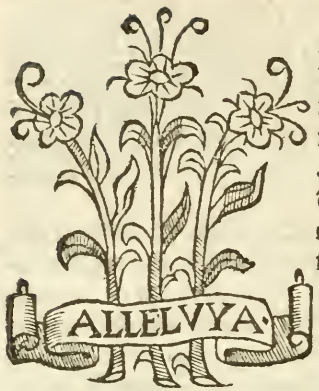
The Harte is at continuall debate with the Serpente, in ſo much, that he purſueth and ſeekethe foz hym at hys hole, where he lyeth, and with the bzeathe of his noſtrilles compelleth him to come out, and after he hathe of longe tyme foughte with him, he eatethe him. Therfoze the ſmel of the

Hartes

Hartes hoꝛne burnt, dꝛiueth vtterly away the Serpentes. They neuer feale the Feuer, but rather are remedied thereof by the eatinge of the Serpente. It is ſaide, that Hartes fleaſhe eaten in the moꝛninge, augmenteth mans life. If they be gelded, theire hoꝛnes neither fall of, noꝛ growe. They haue no gall: and in Africa there is none of them.

The Goose in Latin is called *Anſer, auis, quæ vulgò vocatur Anca, quod non eſt Latinum, Anſeris nomen anas dedit per deriuationem, vel à ſimilitudine, vel quod & ipſa natandi frequẽtiam habet.* The Goose (ſaith *Iſidore*) dothe declare manifeſtly the watches of the nighte, thꝛoughe the continuance of his cryinge. And no bꝛyd perceiueth ſo the ſauour, oꝛ ſente of a man, as dothe the Goose. The whiche of olde time was beſte knowne to the Romaines, foꝛ as muche as when the Frenchemen beſieged the Capitole of Rome, they within being on ſlepe, the Capitole had bene wonne, if a certaine number of Geeſe, perceiuinge the enimies, had not cryed. Wherewith the Romaines awaked, and by the valiant pꝛowes of *Marcus Manlius*, ſlewe, and dꝛaue out the Frenchemen. Wherefoꝛe Geeſe were had in greate reputation: and pꝛouiſion was made, that they ſhould neuer lacke meate. Geeſe are of a feruente ſtomake. They take pleaſure in eating waterie and cold graſſe. *Laurum non attingunt.* In time paſte theire harte was moſte commended amonge the delicate meates at the table. So was theire liuer taken to bee of beſte ſauour oꝛ taſte. *Anſeres.*

He is a wooꝛthye birde to be boꝛne in Cote armoure. *Licet Anſer ſtrepere inter olores.*



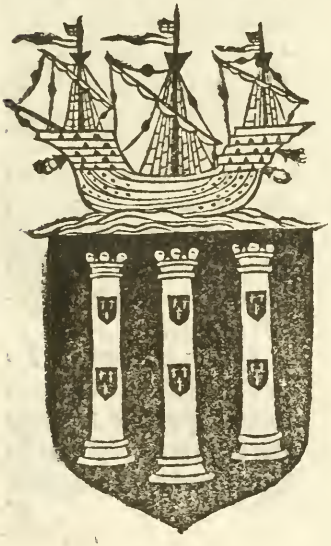
Here is ſeene three Floures of the hearbe *Alleluya*, proper, united with a ſcrolwe, containing the word of the Floure. the whiche is well knowne. *Alleluya*, Praiſinge the Lord. Whiche maye ſtande moſte congruently for a Creaſte, to the ſaide Cote armour.

Fulica.

The Birde *Fulica* (ſaithe *Rauiſius*) haunteth the water, and liueth nighe Pooles and Mariſhes. Her coloꝛ is darke oꝛ blacke, whereof ſhee taketh her name. Yet her beake, tippe of her wynges, and legges are redde. Shee is litle bygger then a Culuer. One excellent, and moſte gentle pꝛoperttie remaineth in this birde, whiche is, that when the Egle hathe caſte foꝛthe of her neeſte ſome of her yonge ones beſoꝛe the time, ſhee eſpyinge the ſame, taketh them, and bꝛingeth them vp. It maye bee thought ſhe doth it foꝛ obedience ſake to her Soueraigne, becauſe the Eagle is *Omnium alitum Regina*: and ſo her nature herein is to be taken. If ſhee crie in the moꝛninge, it is a greate token, that there ſhall ſome tempeſte enſue. *Et quum ludit in littore. Iſidore* ſaithe, ſhee is called *Fulcia, quod caro eius leporinam ſapiat. Lagos enim Lepus dicitur: Vnde & apud Græcos Lagos dicitur. Habet nidum in medio aqua, vel in petris, quas aqua circundant: maritimoq; ſemper delectatur profundo.*

profundo. Shee is a kinde byrde bothe to her owne, and to the Eagles. Therefore al the byrdes of this nature ought eſpecially to be borne in Enſignes, for the ſoueraignetie of them, is greate reſpecte to be had, to what perſons they are aſſigned vnto. For Eagles are not to be borne of Fooles, nor Lyons of Baſtardes: leaſte that *Diogenes* reproue them, as he did the man that was cladde in a Lyons ſkinne: thinkinge it vncomely, that a man effeminate, or of a childiſhe harte, ſhould aſſumpte to weare vpon him the garmente of *Hercules*.

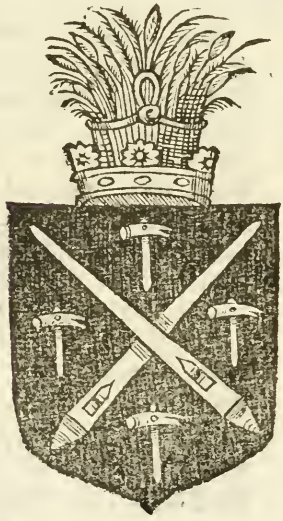
The Creaſte aboue deſcribed, is a beaſt leſſe thē a Fore, in coloure darke yealowe, full of blacke ſpottes, and is taken to be a blacke Genet, the furre whereof hath bene very much eſteemed here in Englande.



I reade in the firſt boke of the *Machabes*, the thirtenth chapter, that *Symon* after the deathe of *Ionathas* his brother, made vpon the Sepulchre of his Father, and his brethren, a buyldinge hie to looke vnto, of Free ſtone behinde and before. *Et ſtatuit ſeptem pyramidas, vnam contra vnam, Patri, et Matri, et quatuor fratribus*: and ſet vp ſeuen Steples one againſt an other (for his Father, his Mother, and

and foure brethren.) And rounde about them he ſet great Pillers, with Armes vpon them for a perpetual memory: & carued Shippes beſides the Armes, that they mighte be ſeene of men ſaylinge in the ſea. Here appeareth the antiquitie of bearinge of Armes, and longe before this, as maie appeare in the ſeconde Chapter of the Booke of *Numeri*, whereas almightie God commaunded *Moyſes & Aaron*, that euery man of the children of Iſraell ſhould pitche vnder his owne Standerd, and vnder the Armes of their Fathers houſes. Whereby dothe manifeſtly appeare, to what vſe the bearinge of Armes ſerue: verily that one Houſe, and the Progenie thereof mighte be knowne from an other, as wel at home in their own Countrie, as when they ſerue abrode otherwhere in Partial affayres. Therfore (as *Chriſtine de Pyſe* ſaithe in the Booke of the feates of Armes) they were firſt founde, that euery eſtate might be knowen in battaile, one from an othrr, by their Armes or Enſignes. The Shippe, who firſt inuented the ſame, I finde no certaintie. Some Writers affirme *Iaſon* and *Typhis* to be the inuentors thereof, *Secundum Eccleſiaſticos Noë*. *Iſidore* ſaithe, that the *Lydians* made the firſt Ship, *Pelagiq́, incerta petentes, peruium mare vſib⁹ humanis fecerunt*. Some ſay, ỹ *Rhodians*, or one *Paralus*. Others, that *Argus* for his wiſedome, called *Sapientiſsimus, primus Nauem condidit*.

Shippe.



Pythagoras (as ſaith *Boetius*) was the firſt inuentour of Muſicke amonge the Grecians, whiche he founde out by the ſounde of

of Hammers, whereof he wrote a Booke, whiche *Boetius* and *Apuleius* tranſlated into Latin. I cannot, neither yet dare ſpeake any thinge in commendation of the principal tokens borne in this Cote armour, whiche are the Organ Pipes, an inſtrument of Muſicke. But what ſaie I, Muſicke? One of the ſeuen Liberall Sciences? It is almoſt bannished this Realme. If it were not, the Queenes Maieſtie did fauour that excellente Science, Singinge men, and Choriſters might goe a begging, together with their Maiſter the player on the Organes. Yet this Cote Armour dependeth not all vpon Muſicke, for peraduenture good counſell, whiche is a ſweete thinge, and delighteth muche him whiche will receiue the ſame, more then the noyſe of any Inſtrumente, ought to haue his merite, and commendation aboue all tunes, and ditties. And euen ſo it oughte to haue: and therefore ſuche a Cote Armoure oughte rather to be aſſigned to a faithefull Counſellour, then to an vntuneable Muſition. The Hammer is an Inſtrumente well knowne, and to be occupied of men of diuerſe Sciences, but eſpecially of the Smythe, or Ferrier. And it is called in Latin (as *Iſidore* ſaithe) *Malleus: quia dum quid calet, & molle eſt, cedit & producit.* The Faire of Palme, of righte ought to haue his Bonde of Golde, and to ſtande within a Crowne, becauſe that it is alwayes greene. And (as witneſſeth *Plutarchus*) of that nature and propertie, that there can no weighte, nor burden oppreſſe it, but that it will riſe vnder it, and ſtande vp as it ſhoulde doo. *Propterea in certaminibus Palmam ſignum eſſe placuit victoriæ: quoniam ingenium eiuſmodi ligni, eſt vt vrgentibus, prementibuſq; non cedat.*

Organ Pipes.

Muſike.

Hammer.

Palme.

Simonides,

Simonides, a Poete in Greece, was the firſt that inuented the verſes called *Lyrici*, and was excellente in prouokynge of teares. He on a time when he ſhoulde take his iourney, eſpied a dead man, to him vnknowen, lyinge on the grounde, readie to be deuoured of byrdes, and wilde beaſtes. Stayinge, he tooke the deade body, and as ſoone as he coulde, buried the ſame. But when as he was minded to take ſhippinge, the nighte before, he ſawe in his ſleape, the man whom he had buried, admoniſhinge him, not ſo to doo: for if he did, he ſhould periſh by wrecke on the ſea. When he told this dreame to his felowes, they mocked him, and left him alone on the ſhoare. But when they had a litle launched from the lande, there aroſe a ſodaine tempeſte, and looſed ſo their tackelinges, that theire Shippe broke, and they all periſhed. And ſo *Simonides*, for the pleaſure whiche he did to the deade man in buryinge him, receiued the ſafegarde of his life. The Hawmede in this Cote armour, is a manifeſte demonſtration of buriall, and is an auncient token in Armorie.

Hawmed.

I haue here cauſed to be figured vpon the ſaid Cote armour, a Swalowe, of colour, as ye maie ſee, on a wreathe, Or, and Uerte. *Ariſtotle* ſaithe, that there be in the Ile *Samo*, white Swalowes, *Quibus excæcatis, lumen iterum reſtituitur. Cecina Volaterranus comprehenſus hirundines, nuntias belli mittebat amicis, in nidum priſtinum redire ſolitas.* They will not enter into the Citie of *Thebes*, becauſe that Citie hathe bene ſo often taken, and ranſacked. They are not in daunger to the Rauen of other byrdes, *Nec vnquam præda eſt*. Therefore the Scrowe whiche ſhee beareth in her beake, manifeſtly declareth the ſame, *Nulli præda*, that ſhee

Swalowe.

ſhee is praye to none. If by mans handes they be caught, they die, becauſe they cannot be brought to feede on any thinge, but that whiche them ſelues can catche flyinge in the ayre. *Excæcatis Pullorum oculis, herba Chelidonia viſum reſtituunt.*

They which haue bene diligẽt ſearchers of ỹ natures of all things which haue life, write, ỹthere be certaine byrdes, & other beaſtes lacking reaſon, whiche ſaue their liues throughe greate ſilence, Like as Geeſe do, whiche leauing the Eaſt coaſts, for ỹ greate heate there, & flyinge into the Weaſt partes, where the ſunne goeth downe, when they begin to fly ouer ỹ greue mountaine *Taurus*, whiche aboundeth with Eagles, they fearing thoſe rauenous byrdes, ſtop vp their beakes with litle ſtones, leaſte the violence of their vſuall and accuſtomed cryinge ſhould breake out, and be heard of the Eagles, whereby they ſhoulde be in ieopardie of their lyues. But after they (with greate ſilence) haue flowne ouer the toppe, and heighthe of the ſaide Hill, they refuſe, or let fall their pebble ſtones, and ſo they ſcape awaie more ſafely with their noyſe, and lowde voices throughe the height of the firmament. Hereby are we taught to keepe ſilence, and to premeditate what wee will ſpeake to any: and to take good heede it be ſpoken in conuenient time & place. For as the common prouerbe is, The worde ſpoken can not be called backe againe. *Ariſtotle*, among many

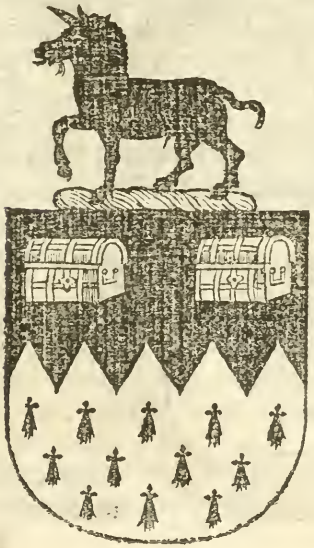
by other thinges whiche he taughte his Diſciple *Caliſthenes*, when he ſente him to *Alexander* the Greate, this eſpecially he enioined him, *Vt quàm variſsimè & iocundè admodũ apud eum loqueretur, qui vitæ neciſq; poteſtatem in acie linguæ haberet. Proinde Anſerum exemplũ potius quàm Caliſthenis vtatur: illi enim paruo ſilentio vitam tutati ſunt, hic autem vel modica loquendi licentia, eam amiſit, cum nec dicto optimi præceptoris auſcultaſſet. Oportuni namque ſilentij maior eſt laus, quàm intempeſtiuæ orationis.* The Creſte prefigured is a Pye, ſette vpon a Scrowe containinge this Apothegme.

Neſcit vox miſſa reuerti.

Cyrus, king of the *Perſians*, what time he was readie to die, gaue in charge by his wil to make, or ordayne no other Sepulchre, or Tombe for hym, but only to be buried, and laide in the earth, whiche bringeth foorthe graſſe, and floures: then the which no thing can be founde more excellente (y he)

he) nor that can better become a gaue.

Thus truely the forme, or faſhion of ỹ antiẽt Egyptians their burial is to be laughed at, and mocked. Of the which *Diodorus* writeth, that they contemninge the ſtate of thys life, called our Houſes, Innes, eſteming them but as lodginges to receiue a friende, for a ſhorte & ſmall time. But in buildinge Sepulchres or Tombes, they ſpared neither labour nor coſte. For they iudged ſuch their Sepulchres to be continuall, and euerlaſtinge habitations. And here is ſeene a Cote armour, whiche is to be taken of auncient bearinge, and alſo good and perfecte Armorie. Here is alſo diſplaide for the Creaſte vpon an Helme on a Torce, Golde, and Gerte, an Arme Couppe, Partie per Pale, Or and Ermine, holding in his hande proper, a Billet Gold, manteled Sable, doubled Argent. This Apothegme, or Poſie added: *Vana ſalus ab homine*. Theſe Armes thus marſhalled, oughte not to be borne in this fourme, but of a Dubbed knight. An Eſquire ought to beare his Creaſt, like to the olde auncient order, whiche is, vpon a wreathe of the colours, which are agreable to the ſame: and in ſuch fourme, as nexte here before, and in thoſe that folowe, for the moſt parte, ye ſhall haue examples.



The Cofer in Latin is called *Scrinium*, and is a neceſſarye thynge made for the ſafe keeppynge of Jewelles, or Ornamentes, as alſo of Bookes, Euidences, & Recordes of Judgementes, or Enrolmentes. *Plini* writeth in his naturall Hiſtorie, that

that amonge all the ſpoyles, whyche *Alexander* the greate gotte of *Darius* kinge of *Perſia*, he liked one moſte eſpecially, whyche was a Cofer of ſweete Dyntementes, verye ſumptuous, and of great valour, bothe in Golde, pretious Stones, and Pearles: and ſhewinge the ſame to diuerſe his friendes and louers, he queſtioned with them, to what pourpoſe it wouldo beſte ſerue. After diuerſe, and contrary reaſons by them therein declared, & ſhewed, he ſaide, it would beſt ſerue for the ſafe keping of the bookes of *Homere*, as the moſt excellent worke for the declaration of mans mind, iudging no treaſure more pretious then it. *Ita viſum eſt iuueni, qui ſe totum ad exemplar Achillis componebat*. Cofers, or Cheaſtes are for many good purpoſes, and reſpectes to be borne in Armorie. For diligence, and vertuous ſtudie is therby ſignified, & repreſented, and not negligence, or niggiſhe keepinge of worldely pelfre, and mucke.

The Biſon here figured for a Creaſte, on a Torce Argente, and Gules, is a Beaſte, hauinge one horne ſtandinge betweene his eares, and a verye longe mayne. In ſhape he is like to an Harte, but in ſomme Countries he is blacke. I reade, that there is greate ſtoare of them in Germanie. Yet this is not the Beaſte, whyche ſomme take to be the ſame that is named *Bubalus*, a Bugle, or wilde Ore. For the Poete *Martialis* maketh them vnlike, as this his Verſe folowinge doth declare:

Flli ceſſit atrox Bubalus atq; Biſon.

The fierce Bugle to him gaue place,
And alſo the Biſon in his race.

Solea

Solea, as I reade it Engliſhed by Sir Thomas Eliot in his Dictionarie, is a Shooe called a *Galage*, or Patten, whiche hath nothing on the foote but onely Latchettes. This manner of Shooe, before all others, hath his commendation, for it greueth not, or hereth the wearer thereof on hys foote. A Shooe made otherwiſe cloſe, may wrig a man: *Si pede maior erit, ſubuertet: ſi minor, vrget.*

A ſhooe too large for thy foote,
It cannot but thee ouerthrowe:
If too little, it be agayne,
It hereth thee with greater payne.

A Shooe on a mannes foote, maye ſeeme good, and fitte, yet where it greeueth, no man can tell, but the wearer. *Paulus Aemylius*, Sonne of *Lucius Paulus*, a Conſull moſte excellente amonge the Romaines, hearinge hys Wife *Papyria* (the daughter alſo of a Conſull) commended for her beautie, Noblenelle of byrthe, modeſtie, and fruitefulneſſe, ſhewed his ſhooe to them, that praiſed her, and aſked howe they liked it. They anſweared, it was a good ſhooe, and well made. *Sed qua parte pedem meum diſtorquet, neſcitis.* But none of you dothe knowe (ſaithe he) where it wringeth me. Meaninge, that he alone felte it.

The Patten is a commendable token, and maie well beſeeme a Cote armour. Who is the bearer hereof (as

none is) in fighte on foote muſte ſeeme to haue the maiſterie. Here is alſo ſeene volante on a Wreathe, Or, and Sable, an Agathal d'Argent, guttie, beaked, and legged, Uerte, geſante an Alimon, proper. The byrde called *Agathallus*, hathe natural enimitie with an other byrde, called *Achanthylis*: ſo that if the blonde of them be forcibly mixte together, they will after ſeuer eche from other. The Herbe aforeſaide, which he beareth, is of that nature, that it will not ſuffer them that taſte it, to be hungrye.

This Beaſt here figured, is now called a Mouſe of Indie, otherwiſe *Ichneumon*, a beaſte of Egypte, of the greatnes of a Catte, and is faſhioned like a Mouſe, yet hauinge the tayle, as of a goate, who creepeth into the body of a Crocodyle, when in ſleape he gapeth and eating his bowels, ſleaeth him, he eſcapinge aliue. The Egyptians amonge other their Gods woorſhip this litle beaſte alſo for a God.

For the Creaſte, here is to be ſeene a Bugles heade, ralled d'Argente, a braunche of Juniper tree proper.

This tree accuſtomably groweth in ſandye places. The leaues and braunches therof, is continually grene. It will not putrifie, or ſtynke. *Non floret*: It hathe no floures. It is of the ſame vertue, or ſtrengthe, as is the Ceder tree. The Pithe thereof alſo is euery where more ſounde, then is the Ceder: and the woode principallye harde,

harde, as *Mantuane* repoꝛteth. It is greate beyonde meaſure, and huge in Spayne, and groweth beſte on the hilles, hauinge pꝛickles in ſteade of leaues. It is crooked, and wꝛapped together. Beinge burnte, it is verye odoꝛiferous, and purgeth the coꝛrupted Ayꝛe. It is a ſweete buſhe in this Realme, and wooꝛthye greate commendation. In London it is beſte ſolde. Who ſo beareth this in any ſigne, oꝛ token Armoꝛiall, oughte to be a man of an excellente, and pꝛompte witte, apte to do Juſtice without coꝛruption, parcialitie, oꝛ fauour. Wherfoꝛe this Apothegme is added: *Aequitas lucet per ſe.*

Here in this field Sable, is to be ſeene a great Pyꝛamide in Pale, poꝛte diſplaide, betwene twoo Croiſantes d'Argent.

This building here deſcribed, is in our engliſh tongue to be taken foꝛ a Steeple, which is a great buildinge made of ſtone oꝛ other mattier, and is fourmed bꝛoade, & foure ſquare beneath, and vpwardes ſmall and ſharpe as it were ỹ flame of fire, whiche endeth ſharpe. This is a Cote of greate excellencie, and who ſo euer ſhould beare the ſame, ought in al thinges to be found diſcrete, and conſtant, and to abide therein.

The Hybꝛe which here is aſſigned foꝛ ỹ Creſt, is a kind of Haukes, whiche very ſeldome oꝛ neuer is ſeene to flye in the day time, but ſeeketh his pꝛaye in the night. *Pugnat cum Aquila acriter, adeò, vt ambæ mutuo aſſultu implexæ, quandoque deferantur in terram.*

There are three kindes of Weasels, one called *Galei*, an other *Ictis*, and the thirde *Meles*. But the Weasel called *Ictis*, is that whiche is here described, and is of colour white, a destroyer of Beestials, and eateth up their honey. A beaste lyke of good congruence maye be borne in Armes without any reproche to the bearer, or contempte of the thinge borne. For the Beaste is a lover of man, and defendeth hym sleaping abroade, frō the hurte, byte, or sting of all venemous Serpentes: for to the serpent he is a deadly, and mortal enimie. *Cui congreditur commanducata ruta, quam scit esse ipsi Serpenti infensam, & exitialem.* The Weasel is wonderfully prouyded of the *Thebanes*. The bones of this beaste bound to a woman nigh her time, doo keepe, and preserue her in the byrthe of the childe: or, as some iudge, doo kepe backe, or let the birth of a childe.

On a Torze Argent and Vert, here is ensigned three Armes, sleues, and ruffes Ermyne, set within a Crowne d'Or, holding in the handes proper, two Serpētes, Azure.

I reade, that *Iphiclus*, sonne of *Alcmena*, borne with *Hercules* at one byrth. But *Hercules* was gotten by *Iupiter*, and *Iphiclus* by *Amphitrio*. And when two Serpentes came to the Cradle of *Iphiclus*, to slue hym, after when they came to *Hercules*, he tooke in either of his handes one, and slue them. Touching that the Torze is of white, and greene, *Darius*, the king of *Persia*, at what time he arayed battails against the Greate *Alexander*, did weare a Roule of the same

ſame colours aboute the Diademe vpon his heade, called by the Perſians, *Cydaris*.

Theſe are properly termed in Armes, *Torteaulxes*, wherwith the Croſſe is charged, and are to be taken for cakes of breade, yet of heauineſſe, beinge turned from their proper colour to bloud. *Torta panis*, is Latin for a cake of breade, ſuche as a Cracknell, or Symnell is. Of olde time it was called a Waſtle.

Our Sauiour Ieſus, (as the Scriptures doo witneſſe) was borne in the Cittie of Dauid, called Bethelem, diſtante from Ieruſalem ſixe myles, and was firſte called *Euphrata*, and ſignifieth in the Hebrewe tongue, the Houſe of Breade. Wherefore the Prophete ſaithe in his Pſalme, *Ecce audiuimus eam in Euphrata, &c.* Loe, we haue hearde of the ſame at *Enphrata*, and founde it in the Woode. The further interpretation hereof, I leaue to Diuines.

The Ramme here diuiſed for ẏ Creſt, is quarterly parted S. and Ermyne, armed, ℞ vnguled d'Or. He is a noble beaſte, and beſt knowne in this Realme. *Laberius* the Poete calleth them, *Reciprocornes*, for the turning backeward, and eftſoones forwarde of their hornes. They are alſo called *Lanicules*, becauſe they haue their ſkynne couered with woll. Some reporte, ℞ affirme, that of Rammes hornes buried, or hidde in the grounde, is brought for the an Herbe, called *Aſparagus*, in Engliſhe, Sperage.

Chriſte was called *Aries*, a Ramme, *Propter Principa-*

tum, for his Soueraignetie, and Dominion.

The field of this Cote armour, is Geronnie of fiue pieces Argente, and Gules, on the first quarter Sable, three Annulettes, d'Or.

Ringe. The Ringe is the most principall ornamente to beautifie the hand of man or woman. But in wearing of them oftentimes is found detestable prid, offence, and displeasure bothe to God, and Man. Are not oftentimes gemmes therein enclosed, whiche stir & prouoke the wearer thereof to filthye lust, & abominable vices, are not oftener in place of stones (which are called pretious) knowen to be enclosed familiar diuels, seruing to worke nothing that is good and godly, but contrary altogether bothe to grace & godlinesse. God graunte, that no Christian man be founde to weare suche Ringes. I reade in a prophane history, that *Gyges*, seruant to *Candales*, kinge of *Lydea*, had a Ringe of suche vertue, that when the broder part therof was turned to the palme of his hande, he was seene of no man, but he might see all thinges: and when he turned the Ringe of the contrary part, he was him selfe seene openly. By the meane wherof he slue *Candales*, and committed adultrie with his wife: and so of a lasie shepheard, he was made a cursed kinge.

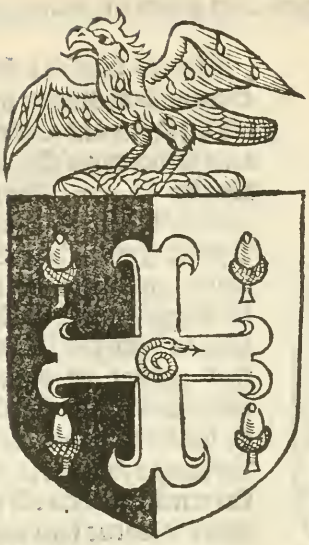
Osprey. The byrde called an Ospray, is of suche whitenesse on his breaste, and winges, that when he houereth ouer any runnynge water, or fishe Poole, all the fishe therein turneth vp theire bellies, and so he taketh his praye. Hee is taken

taken to be a kynde of Eagles that haunteth aboute the Sea.

Here is diuiſed a field Geronnie of twelue pieces Ermyne and Gules, on a Scocheon d'Oz, the Beaſte *Phattaga* Verte, creſted Azure. This is a beaſt in Indie like a Cocatrice, as bygge as a little dogge, hauinge a ſhalye, and roughe ſkinne, that cannot be pierced with yron. The faſhion of his tayle is like vnto the Lyons, whiche in his fiercenelle he beareth reflered towards his backe. I haue cauſed this Eſcocheon thus charged, to be ſet in proper mettall, the fielde requiringe no more. For I hold this opinion in Armes, that Ermyne, or Ermynes ought neuer to be laide with the mettal of their colour, becauſe they are Furres, and haue no proper Blazon with any mettall.

The Bergander is a byrde of the kinde of Geeſe, somewhat longer, and bigger then a Ducke, liuing in the water, breeding ſometime in Conye holes, ſometime in hollowe places in Rockes.

This byrd is here figured, bearing the herbe *Hiacinthe*, with the floure proper. It hathe leaues like a Poꝛret, an hande breadth in height, leſſe then a maydes little finger, greene of colour, ẏ toppe lying down full of purple floures, and the roote rounde. The floure ſpringeth out in ſpring time, with the Violet, and before the Roſe. It is commonly called here in Englande, Crowetoes.



In this fielde parted per Pale, Sable & Gules, are to be sene on a Crosse Molyne, d'Or, a Dryme Worme betweene foure Akornes Uerte. This Worme is here figured with the taple stered vnder his chinne, and is called *Dryinus*: a litle worm founde in the roote of an oke, so mischeuous a poison, that if one treade on him bare footed, foorthewith the skinne commeth of, and al the legge swelleth, and (whiche is more to be marueiled at) they that handle him that is hurte, doo loose their skinne. This Cote armoure is Horoique, for the bearer thereof oughte without respecte of person, to execute iustice, & to giue true iudgement after the Lawes: not to be slouthfull in his office, but painefully to maintaine the iust causes of the innocent, keping them with double defense from the violent oppression of the mighty. The office of an vnck Molyne, and to what pourpose it serueth betwene the Myll stones, is, I thinke, knowne to moste men, but to Myllers especially, who in takinge theire tolle, forget oftentimes the Rule taughte them by their myll vnck.

The Creste here seene, is an Erodye Golde, Guttie, set on a Torce, Siluer & Gules. *Calepine* saithe, that the byrd *Erodius*, is the greatest fowle that flyeth, & ouercommeth and deuoureth the Eagle. Other write, that in time of treadinge, he sweateth bloude.

The

The fielde of thys Cote Armoure is verte, three cuppes couered in Pale betwene .ij. flaſques d'Or, charged with two cluſtres of grappes, proper. And to the Creſte vppon the helme, a kynges heade, with a Diademe crowned, ſet on a *Chapeau* Sable, turned vp Ermyne, manteled verte, dobled Argente, cotized of two Equicerues proper, thys Apothegme added, *fato prudentia maior*.

The torne corpſe of *Pentheus*, and the cauſe of hys death ſufficiently diſplayeth all the ſayde enſignes: who as the fables do reporte, was kynge of the *Thebanes*, whoſe father was called *Echion*, and hys mother *Agaue*. Thys *Pentheus* deſpiſed

deſpiſed the Sacrifice of *Bacchus*, the god of wyne, or the dronckē god, wherefore hys owne mother *Agaue* cut of hys heade: and hys ſiſters with the other companye of women, which than did celebrate the feaſte and ſacrifice of the ſayde Bacchus, and tore hys bodye all to pieces.

Equicerne. The *Equicerne*, as I reade, is a beaſte in the Oriente, *forma cerui & equi compoſitum*, in forme or ſhape of an harte, and an horſe ioyned together, hauing hornes, & a longe mayne to the ſhoulders, & a beard vnder hys chynne like vnto the goate, and fete rounde clouen like an harte, & is as greate as an harte.

Here is to bee ſeene in thys fielde ſable, an *Eale* his head, coupie in Feſſe, betwen two launces d'Argente. Thys is a beaſte in *India*, like an Horſſe, and hath tawes like a Boze, & therein tuſkes, a cubite lōge & more, whyche are apte to what vſe the beaſte will, for they ſtande not faſte, but are bowed as he liſteth: ſo that whan he figh

teth, hee ſetteth vp th'one, and holdeth downe the other, to th'intente, that yf the one in fighting ware dull, or be broken, the other ſhall ſerue hym.

Thys Beaſte is founde in *Indie*, about great ryuers. He hath a tayle lyke an *Olyphante*, in colour blacke, or baye.

For the Creſte it is thus aſſigned, vpon the helme on a wreathe d'Or and Sable, a *Cardnell* volante, beaked and legged Argente, all the reſte proper, manteled Gerte, dobled Argente.

Thys lyttle byrde is here figured, geſante a ſeade of the thiſtle, for that ſhe lyueth by the ſeades of them, *vnde illi inditum nomen*. She hath a redde heade, yealowe winges, diſtincte with white and blacke. *Cardnales imperata faciunt, autore Plinio, nec voce tantum, ſed pedibus, & ore pro manibus.* They are taught to do anye thing, not onely with ỹ voice, but alſo with the fete and byll, in ſteade of handes. Thys Poeſie is alſo added. *Carduelis,*

Tendit in ardua virtus.

Here is to bee deſcryued, on a loſenge Gules Crowned, a Lyons heade, raſſed Argent. *Omphale* that mayden & Queene of the countrye of *Lidya*, was ſo baliaunte in deedes of armes, that after ſhee had killed an huge Lyon, ſhe vſed to were the heade of the ſame vpon her, to declare therby her prowelle, and that ſhe woulde ſeme to bee rather of the male kynde than female. *Hercules* did loue thys Quene ſo moche, that to wynne her fauour, he did at her commaundemẽt ſlea a great Serpent, nyghe the ſlodde of *Sagaris*, and afterwarde, became ſo ſeruiſeable vnto her, as yf hee hadde bene her woman ſeruante. In ſo moche

moche, that ſhe compelled hym to pike wolle, and to ſpynne and carde, and woulde ſometyme ſo abuſe hym, that ſhe woulde beate hym aboute the heade, with her Sandale or ſlipper.

For the creaſte, it is thus deuiſed, on a Torce, Ermyne & Azure, a *Piller* fuſillye d'Argente crowned, and cotized bee twene two *Tarandules* d'Or, armed, and vnged verte.

The Tarandule is a beaſte, cõmõly called a Buffe, which is like an Ore, but that he hath a bearde like a Goate.

Here is ſeene in thys ſheilde the heade of *Meduſa* a Crowne in cheife.

Meduſa, a Ladie of whom fables do reporte, that by *Minerua*, her heares were tourned into Adders, and they whiche beheld her, were tourned into ſtones, whom *Perſeus*, that noble knyght, afterwarde ſlewe.

Perſeus.

Take

Take thys to bee a monſtre, and not a perfect beaſte.

Almighty God, being greatly diſpleaſed with the pryde of *Nabuchodonozor*, for that hee woulde haue his image honored for god, ſodeinly tranſformed hym into an horrible mõſtre, hauing the heade of an Oxe, the feete of a Beare, and the tayle of a Lyon, who dyd eate hoy as a Beaſte. And after he had donne penaunce in that forme, God beyng moued with mercie, and accepting for hym the continual prayers of Daniel the prophete, reſtored hym to hys priſtinate forme, who afterwarde lyued well, and commaunded that the very god of heauen ſhould bee onely honored.

Whoſo ſhould beare theſe enſignes, let hym onely feare, ſerue, obey, and giue al praiſe, honor and glory to God for euer and euer.

The

The fielde is of the *Moone*, a *Therebinthe* tree, *Saturne*, floured and leafed, *Veneris*. The wodde of thys tree is blacke, and harde lyke bore: Oute of thys tree doth runne a *Gomme*, commonlye called *Turpentyne*: albeit the common Turpentyne is not it, but an other, which is as clere as glaſſe, & is a ſoueraygne medecyne to clenſe the ſtomacke, of putrified humors. The floure or bloſſome of this tree, is full of grapes or beries, like the Dyue, & Leaues alſo thereof, are ſo harde cloſed together, that they fall not awaye. In *Syria* it is aboundante, and fruitefull, in *Macedonia*. *Meſſibus reddit ſemen*. It yeldeth hys fruite in the haruell tyme: And is a noble token, to bee borne in cote Armoure.

Thys Byrde deuiſed for the creaſte, hath a long bill and redde legges, whiche drincketh as though it dyd byte the water. She dippeth all her meate in the water alſo, *quem pede ad roſtrum veluti manu affert*, that is, whiche ſhe conueyeth to her bill, as with an hande. She is moſte eſtemed in *Concagena*, a parte of *Syria*, and is taken of ſome to bee the *Pellycane*. The Icon, or forme of the ſame birde, I haue cauſed thus to bee figured, portant a water Roſe proper.

A. For

A. For hys creſte beareth an *Eagle* volante *Solis*, portant a Croſſe patie fitchie, *Mars*, on a ſcrowe cõteining thys worde. *Obediens ad mortem*. This *Eagle* is of the coloure of the *Sunne*, *nam Sol iuſtitiæ Chriſtus*. The Croſſe is here ſene, *quia pro nobis crucem ſubijt*. Touchynge th' Eagle, I haue written partely before in my former treatiſe, but of the nature of her winges I haue ſpoke nothing. Therefore thys I reade, that the winge of an Eagle entermingled with any other thyng, will not wax rotten or corrupte. *Eius pennæ mixtas auium pennas deuorant*.

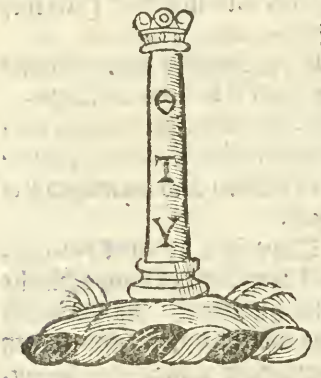
This Eagle alſo in the breſte, is charged with a mans harte prepre, wherein ys conteyned a deupne miſterye.

B. Beareth on a torce, *Perle* and *Rubye*, a *Meleuete*, *Saturne*, beaked and membred *Veneris*.

Thys is a kynd of *Fawcons*, yet very little of bodye, blacke and puyſſante: ſhe haunteth the mountaynes, and fedeth her birdes alone, *ceteræ fugant*, others of that kynde driue thẽ awaye. Sir Thomas Eliot, ſuppoſeth it to bee a Merlyan.

C. Hath to hys creaſte, on a wreath *Golde & Verte*, a *Tiuon*, dolant *d'Argent*, beaked, and membred Gules.

Thys Byrde is otherwiſe called *Onocrotalus*, and is like to a Swanne, whiche putting hys heade into the water braſeth like an Aſſe. Whatſoeuer hee eateth, hee gathereth it together in hys iawes, & holdeth it there longe before hee ſwalloweth it downe: and that hee doth eſpecially in flying from the water.



D. A torce d'Or, and Sable, one *Pillor* crowned d'Argente, on a mountayne, proper, lettered, Θ.Τ.Υ.

I reade that *Darius* kyng of *Perſia*, what tyme he went into *Scythia*, pyght hys pauiliõs, at the heade of a Ryuer in *Thracia* called *Thearus*, where hee abode thre dayes: and delyting at the moſt pleaſaunte water of the Ryuer, hee ſett in the ſame place a Pillor graue, with Lettres of Greke, declaryng hys beyng there, with commendation of the water. Here are to be ſeene on this Pyllor three eſpeciall Greke Letters, *Theta*, *Tau*, and *Ypſilon*, euery one conteyning in it ſelfe a miſterie, to Grecians well knowen.

E. Bea

E. Beareth to hys creſte a ſhouelard Argente, beaked & membred verte, ſeazed vpon a pearche proper.

Thys Byrde is called in latyn *Platalea*, ſhe folowyth water foules, that do take fiſhes, and doth pecke them ſo on the heade, that they let go theire praye, whiche ſhe taketh, and liueth therewith.

F. Hathe to hys Creſte a Fox proper, paſſant vpon an armyng ſword.

Whan it was layde vnto Lyſander kyng of Lacedemonia for a reproche, that he gott more by ſubtelty, than by prowes: hee ſmylinge ſayde. *vbi quòd vellet non aſſequeretur Leonis exuuium, ibi vulpinum applicandum eſſe.* The meaninge whereof is thys, that where the Lyons ſkynne doth not auayle, a man muſt tye or ſowe a Fox ſkynne vnto it.

Quo non peruenirnet Leonina pellis, vulpinam aſſuendam eſſe: quod ſic lucidius dixeris, vbi virtus non ſatis poteſt, adhibenda eſt aſtutia.

G. Hath on thys Poeſie, *Dulce natale ſolum*, a *lage* volante, proper.

Thys Byrde is moſte commonly ſeene in the *Alpes*, and hath feete roughe, as it were with the heare of an hare, wherof ſhee taketh her name, and is called *Lagopus. Nam Lagos Grecè dicitur lepus Latinè*, the reſidue of her bodie is all whit, and of the bygnes of a Doue: It neuer eateth but in place where it was bredde, and neuer will bee made tame. *Pli.* We may call it properly, an hare birde.

H. Hathe to hys Creſte, a *Verme* hariante proper, ſubſigned about the tayle with a ſcrowe, conteining thys Apothegme. *Eſt inclyta virtus.* which here muſt thus be Engliſhed. Puiſſance, is of great renowme.

Thys is a Fiſhe, in the riuer of Ganges, and in Latyn is called *Vermis*, & is in lēgth. ix. cubites, beynge blew in coloure, which hath ſuch ſtrēgth alſo, that whan Oliphantes come vnto the water to drinke, hee will take one of them by the noſe, and plucke hym into hym.

I. Bea-

I. Beareth to hys Creſte, a *Sycomore* tree proper.

Little *Zacheus* clymed vp into ſuche a tree, to ſee oure Sauioure Jeſus Chriſte in the waye, there as he was to paſſe by. Th'euangeliſte called it a wylde figge tree, but ryghtely as it is ther named a *Sycamore*, (becauſe it bringeth forthe figges of the owne ryghte kynd, that other figge trees bee of, & by reaſon thereof, it is alſo called a figge of *Egipte*, & yet in leafe it reſſembleth ŷ *Mulberie* tree) *frequens eſt apud Rhodium locis frumentarijs*. It hathe aboundance of mylke, whoſe frute commeth not out, at the toppes of the boughes, as figges do, *ſed ex ramis ipſis*, i. out of the ſame boughes, and is ſwete like a wilde figge. *Grana eius ſunt minora granis ficum, Nec matureſcunt niſi radantur inſtrumento ferreo.*

Parapeph. Eral. in Luc. cap. 19.

B. On a wreathe d'Or, and Sable, an *Owſell* d'Argente, beaked golde, legged Gules.

Thys Byrde in Latyne, is called *Merula*. Iſidore ſayeth, that of auncient and olde tyme ſhe was called *Medula*, *eo quòd moduletur*, becauſe ſhe ſingeth, others, (ſayeth he) call her *Merula*, *quia ſola volat*, becauſe ſhe flyeth alone, and lyueth as it were ſole, ſhee hath a yealowe beake, and is alwayes ſeene flye alone, and feadeth ſo lykewiſe, from a blacke coloure, ſhe groweth to bee redde, ſhe ſingeth pleaſauntly in the

Sommer, in wynter ſhe ſtameretb, *circa Solſticium mutat.* Thys Byrde (ſayeth *Iſidore*) whereas in all places ſhee is blacke, yet in *Achaya* ſhe ys white.

L. Hath for hys Creaſte, a Playne tre gold, on an Haw mede, verte.

I reade that *Pithyus* a *Lydian*, was ſo ryche, and had ſuche aboundance of Golde, that hee receaued *Zerxes* king of *Perſia*, with all hys whole Armye, which was innumerable, and that with great magnificence: and that hee gaue to *Darius*, father to *Zerxes*, a *Playne tree* of Golde, and a vyne of the ſame mettall.

M. Hath to hys creaſte, on a torre d'Argente and Azure, a *Meropie* volante, Sable, mẽbred Gules, portant a braunche of ẏ herbe *Alymon* propre.

Thys herbe is of ſuche vertue, that it will not ſuffer thẽ that taſte of it to be hongrye, *Plinye* calleth the ſayde byrde *Merops*, which by an other name is called *Apiaſtra*, becauſe hee doth eate bees. Thys birde hath a large bill, and redde legges, and whoſe nature it is to kepe theire parentes, whiche neuer come abroade, and to noriſhe them, as them ſelfe were noriſhed beyng yong.

N. Hath

M. Hath to hys creaſte on a wreathe d'Or, and Azure, a Rauens heade raſſed, portant a Sickle d'Argente.

The *Sickle* hath in it a ſpiritual myſterye, the whyche ys moſt godly expounded by that famous clearke Eraſmus of Roterodame, in hys paraphraſe vpon the fowerth chapiter of S. Markes Goſpel. Therefore, who ſo deſireth th'expoſicion therof, let hym reſorte to that place.

Rauens are enemyes to Bulles, whom when they eſpie alone, they doe ſtrongly aſſayle, and of all the bodye, they deſire moſte hys eyes. They are enemies alſo to the *Cameleon*, and kyll hym. Enemye to them, is a lyttle Byrde, called *Eaſalon*, which breaketh theire egges. The *Rauen* is a noble token, to bee borne in cote Armoure, or creſte.

N. For hys creſte, hath an *Eſalon* d'Argente, ſeazed betwene the braunches of a Tarandres heade coped proper. *Eaſalon.*

Thys little byrde before ſpoken of, is of the kynde of haukes, *quæ apparet omni tempore.* She is otherwiſe called *Buteo*, the leaſt of the kynde of Buſſardes, but more white, & indu ſtrious after her praye. It is written that thyſe kynde of Hauke, called the Buſſarde, hath three ſtones. Her Byrdes bee deſtroyed by the Fore, and likewyſe, ſhe kylleth the Foxes whelpes, yf ſhe maye

come

come by them.

The *Tarandre* is a beaſte in bodie like to a great *Oxe*, hauing an heade like to an harte, and hornes full of braunches, the heare roughe, and of the colour of a Beare.

P. Hath to hys creſte, on a Eſcaloppe d'Or, a Pyne apple proper. The true forme hereof is ſett forth in *Munſter*, hys booke of Coſmographye.

The Pyne apple in Latyne, is called *Strobylus*. The ſayde Eſcaloppe is charged ſufficiently ynough, although it hathe pleaſed ſome to charge greater tokens thereon, and the ſame hauing lyfe, wherewith I can not like, nor as yet can fynde, eyther authoritie, or reaſon for the ſame.

Q. Beareth a Saker d'Argent, in the Tallons, a ſprayе of Haythorne, proper.

Thys Haucke is of a noble price, to all Faukeners well knowne, & therefore (for me) they ſhall not onely deſcribe the nature, but alſo gyue the commendacion therof. Yet in parte I wyll ſhewe, that *rapit prædam non modo ſedentem in ſublimi, ſed etiam volantem in aperto.* Hee is called in Latyne, *Accipiter hierax.*

R. Hath

R. Hath to hys creſte, on a Pillowe d'Ermyne, an arme extended oute of a Crowne, ſleues and ruffes d'Or, holding in an hãde prope, a ball d'Argente.

Alexander the greate kyng of *Macedonia*, for that on the night ſeazon hee woulde not committe his armie to the aduenture of Fortune, as lõge as he ſlept hymſelfe, vſed this experience, when he laide him downe to take hys reſte: A brazen pott was put vnder hys elbowe, and afterwarde hee put foorth hys arme out of the bedde: & held in his hand a ſiluer ball, that when dead ſlepe ſhoulde louſe the ſtrength of hys ſynewes, the ringing or ſounde of the ball when it fell, might ſo breake hys ſlepe, & awake hym. *Hoc quidem documentum Regem illum excellentiſsimum a Gruibus accepiſſe arbitratur, quæ nocturnas excubias ſemper exercent: & ne a ſomno decipiantur, lapillum altero pede ſuſtinent: quo lapſo vel plaga in extenſum pedem accepta, vel ſono decidentis calculi expergefiunt.*

S. Hathe on a mounte, a Crayne, ſtanding in watche, all accordinge to hys nature, prope.

The ſence hereof, is brefely declared in Latyne, as nert aboue appeareth: Thys Apothegme added alſo. *Plus vigila.*

T. Beareth

T. Beareth to hys Creſte, fiue arrowes in faſce, with Pheons d'Argente, fethered Gules, bounde about with a ſcrowe, conteyning theſe woꝛdes, *Concordia perſto.*

Plutarch. I reade that *Scylurus Chæroꝛnenſis*, a man boꝛne in that parte of *Greece* now called *Moꝛrea*, had fower ſcoꝛe ſonnes, who whã hee died called them afoꝛe hym, and deliuered to euerie of them a ſheſe of arꝛowes, commaunding them to bꝛeake the ſheſes incontinente: whiche when they mought not do, he tooke out of the ſheſes one arrowe after an other, and bꝛake them all lyghtely, declaring therby vnto hys ſonnes, that yf they continued and agreed well together, they ſhulde bee puiſſante: and yf they varied, and were diſſeuered, they ſhuld be feble and ſhoꝛtely deſtroyed. A matter not vnlike hervnto may be bꝛought foꝛth, which is noted of *Plinye*, of the nature of the ſtones, called *Cycladici*, which as long as they are hole, ſwimme aboue the water, but beyng bꝛoken, they ſyncke and are dꝛowned. *Sit igitur hoc Symbolum ſagittarum faſcis, a patre commeati, ſimulq; memoratorum lapidum hæc ſignificatio: Coniuncta, firmaq; fœdera eò ſemper firmiora, duratiora, ac certiora, vbi prudentiam ducem, & conſultricem adhibeas.*

H. Hath on an Hawmede verte, a Faucon volãte, d'Argente guttie Gules, beaked & legged d'Oꝛ, *addita ſubſcriptione.* ¶ *Delectare in domino.*

Thys

Thys is a noble kynde of hauke, hardye and puiſſante, well knowen to all Faukeners, wherefore I nede no further to deſcribe hys nature, or ſett forth hys commẽdacion. And other of thys kynde is called *Gyrofalcum, a gyro & circuitu, quo in minores vtitur, vt eas agat in prædam.*

W. Hath to hys creaſte, an arming Swoorde d'Argente, hilte and pommell d'Or, impendent from a cloude proper, the blade inſigned with a ſcrowe, conteyning theſe woordes: *potestate & formidine.*

Power (as *Boetius* ſayeth) can not put awaye the bityng of carefulnes, nor auoide the prickynges of feare: affirminge that princes woulde fayne lyue ſafely but they can not.

There was a kynge of *Sifill* named *Dionisius*, that was ouer ſadde, hys familyer aſked hym, why hee was not mery: Thereupon hee made a bancket, and cauſed his familier to ſitt thereat, and a naked ſwoorde hanging ouer his head by a ſmal horſſe heare. The man ſeyng the ſwoorde could not bee merye for feare, to whome *Dionyſius* ſayde, ſuche is my lyfe, euer in feare, yet thou thoughteſt it happye: and ſuche is the lyfe of kynges, alwayes in feare of ſome euill chaunce, for in hyeſte authoritie is moſte ieopardie.

Thys *Dionyſius* feared ſo moche Barbors, that hys daughters were taughte to ſhaue hym, and to clippe hys heare.

Referre thys Swoorde aboue figured, *ad vltionis diuinæ gla-*

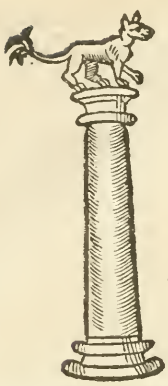
dium, perpetuò ſupra infælicium peccatorum ceruices, fragili, tenuiſſimoq; filo impendentem.

Gen.8.

Ⱥ. Hath on a Poeſie conteining theſe wordes, *Pacis nuntia* a Doue volant, d'Argent, beaked Azure, legged gules, and bearinge an Oliue leafe, ppre. By this *Noe* did know, that the waters were abated vpō the earth, whan the generall floude was.

Ɓ. Hath to hys creſte, on a torce d'Argente & Azure, a Lyon rampāt, Sable, crowned, vibrante a ſworde, d'Or. *Iudas*, otherwiſe called *Machabeus*, in hys Actes was like a Lyon, and as a Lyons whelpe rorīng at hys praye. He foughte with *Appolonius*, a mygh tie Prynce in *Syria*, ſlue hym, and almoſte hys whole hoſte: hee tooke theire ſubſtance, and alſo *Appolonius* hys owne ſworde wherewith hee fought all his lyfe long. *Machab.lib.1.cap.3.*

Ƈ. Here



Z. Here is ſeene on a Pil loure d'Argent, crowned and bazed d'Oz, a Spanyell, pzo pze.

It is written of *Diogenes* the Philoſopher, that hee dyed being bitten of a dogge. After whoſe deathe, hys ſcholers (to declare whiche of them dyd beare greateſt good wyll towardes hym) contended who ſhulde haue hys bodye to burye it. That ſtrife beinge appeaſed by the magiſtrates, they buryed hym honozably, & not onely made ouer hym a faire tombe, but alſo erected a Piller with a dogge ſtanding thereupon, in perpetuall remembzaunce of hys death. I haue cauſed thys dogge to bee fozmed like vnto a water Spanyell, halfe bearye, th'other ſhozne. Foz I haue knowne men excellentlye learned, to loue ſuche Dogges, whiche wee pzopzely call in Latyne *Sagaces canes*, Spanyels oz houndes.

¶ Finis.

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